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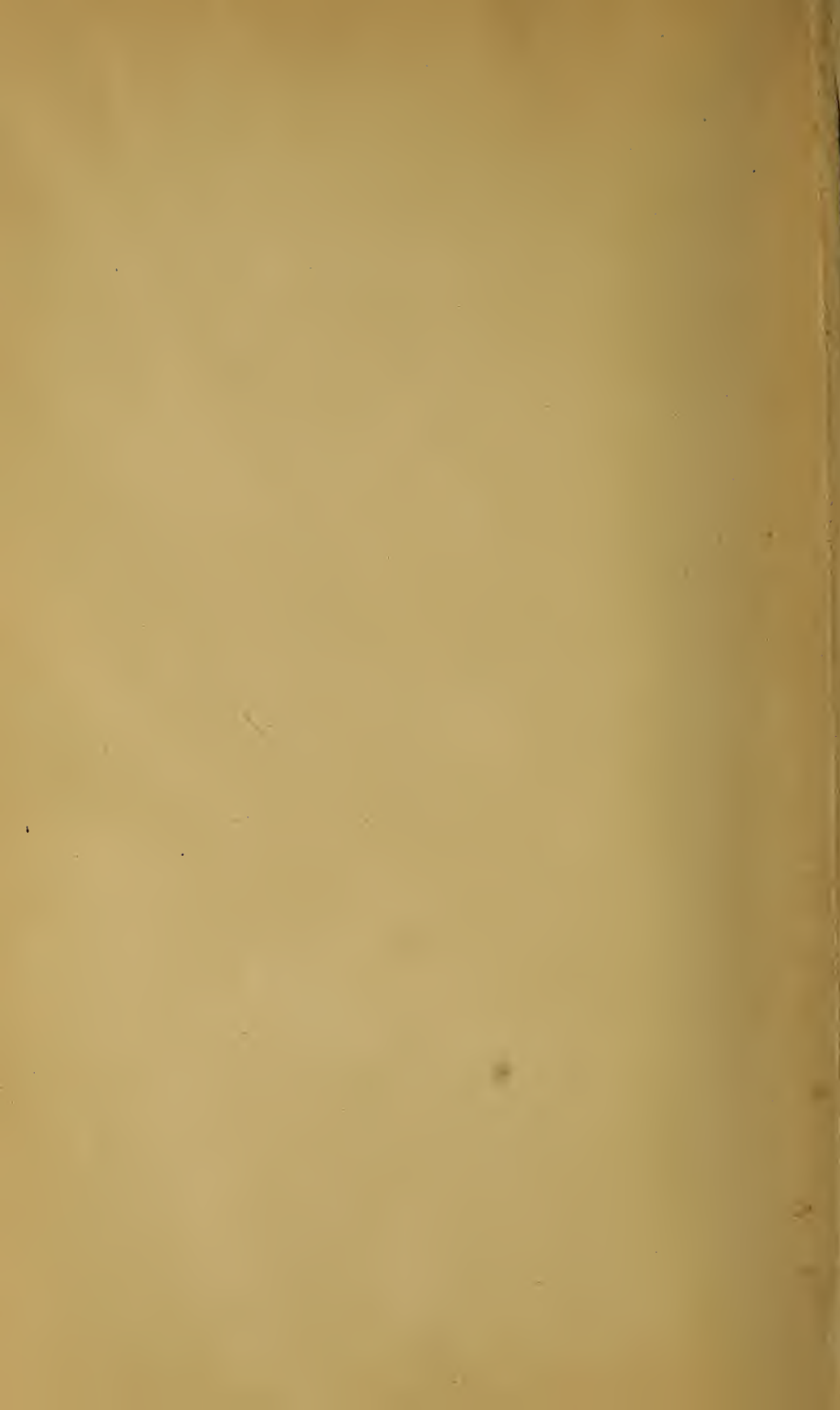
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UNITED STATES OF AMERICA.



AN INTRODUCTION
TO THE
STUDY OF THE CHALDEE LANGUAGE:
COMPRISING
A GRAMMAR (BASED UPON WINER'S),
AND
AN ANALYSIS OF THE TEXT OF THE CHALDEE PORTION
OF
The Book of Daniel.

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P R E F A C E .

THE CHALDEE GRAMMAR which forms the first part of this work is mainly based upon Winer's "Grammatik des Biblischen und Targumischen Chaldaismus," to which my obligations are very extensive. I have used and compared both the first edition of Winer's Grammar, which appeared in 1824, and the second, which, with considerable changes and additions, was published in 1842. In some few instances I have adhered rather to the views put forward in the first edition. The present Grammar, though shorter than Winer's, will probably be considered sufficiently extensive for the class of students for whom it is intended,—those who are already acquainted with the principles of Hebrew Grammar. Though Winer's work is the source from which my materials have been mainly derived, I have also availed myself of the assistance of other treatises on the Grammar of the Chaldee and the cognate dialects. I may mention among the works most frequently consulted—Fürst's "Lehrgebäude der Arimäischen Idiome," and the

Chaldee part of Petermann's "*Porta Linguarum Orientalium*." The references that will be found to the Hebrew Grammar of Gesenius do not express the entire of my obligations to that work; but it seemed unnecessary to multiply references to a book which is in the hands of every student of the Shemitic languages.

As the works by which I was most materially aided in the preparation of the Analysis of the Text of Daniel, I may specify, in addition to the Lexicons of Buxtorf, Gesenius, and the portion of that of Fürst which is published, the Scholia of Rosenmüller, and Hävernicks "*Commentar über das Buch Daniel*." As a reading-book, I thought that the Chaldee part of Daniel would be more acceptable to many students than extracts from the Targums; and as the differences of idiom between the Biblical Chaldee and the language of the Targums have been generally indicated in the Grammar, a student who has gone through the Chaldee portion of Daniel, with the aid of the Grammar and Analysis, will experience no difficulty in proceeding with the study of the Targums.

The fact that the Chaldee is the original language of a portion of the Scriptures would alone justify an attempt like the present to furnish a simple introduction to the study of the language. Its importance in a philological point of view, and as affording aid to the student in acquiring the other Shemitic dialects, and especially the Syriac, to which it is so intimately related, will also be

generally admitted. The value of the Targums, and particularly of those of Onkelos and Jonathan, as aids to the interpretation of the Old Testament, affords another strong motive for the study of the Chaldee. Finally, the extent to which the later Hebrew has been modified by the adoption of Chaldee forms and words, makes an acquaintance with the language necessary for those who would extend their studies to the Talmud and Rabbinical literature. The language of part, at least, of the Talmud may be considered as Chaldee, and that of the Rabbinical writers generally abounds with Chaldee forms and words.

When I commenced this work, I was not aware that any Manual of the Chaldee Language had appeared in this country; but when my work was ready for the press, there appeared in New York, and simultaneously in London, a second edition of the "Manual of the Chaldee Language," by Dr. Elias Riggs. The Grammar in the former edition was chiefly derived from the first edition of Winer's Grammar. In the new edition, Dr. Riggs, as he states, availed himself of whatever seemed to be improvements in Winer's second edition, and incorporated numerous notes of his own. The book contains a Chrestomathy and Vocabulary, and an Appendix on the Rabbinic and Samaritan dialects. I was not, however, discouraged from proceeding with my work, as the plan of it differed in many respects from that of the Manual of Dr. Riggs.

In justice to myself, it may be right to mention that

my time was necessarily much occupied with other duties during the greater part of the period in which I was engaged in the preparation of this work, so that I cannot hope that it is altogether free from such inaccuracies as are the almost necessary consequence of interrupted study.

The edition of the Hebrew Grammar of Gesenius to which references are made is the translation by Davies from the seventeenth German edition (London : S. Bagster and Sons).

The examples in the Syntax are taken almost exclusively from the Biblical Chaldee, and from Onkelos, which in the case of examples from the Pentateuch is always to be understood as the Targum referred to, unless the contrary is stated.

ERRATA.

- Page 9, line 19, *for* יִפֶּק *read* יִפֶּק.
- „ 10, note, *for* יִפֶּק, יִפֶּק *read* יִפֶּק, יִפֶּק.
- „ 12, line 6, *for* half-vowel *read* short vowel.
- „ 16, „ 14, *for* קִפֶּל *read* קִפֶּל.
- „ 18, „ 20, *for* קִפֶּל *read* קִפֶּל.
- „ 19, „ 20, *for* קִפֶּל, or קִפֶּל *read* קִפֶּל, or קִפֶּל.
- „ 21, „ 2, *for* simple vocal Sheva *read* the more usual ְ .
- „ 31, „ 12, *for* Ithpahal *read* Ithpahal.
- „ 109, „ 4, *for* usual ְ *read* usual ְ .
- „ 109, „ 35, *for* אִרְיָן *read* אִרְיָן.
- „ 115, „ 33, *after* 1 part. *insert* Pehal.
- „ 116, „ 37, *for* וְעִינֹהִי *read* וְעִינֹהִי.
- „ 153, „ 10, *for* עִלֹּה *read* עִלֹּה.

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CHALDEE GRAMMAR.

INTRODUCTION.

ON THE CHALDEE LANGUAGE AND LITERATURE.

THE CHALDEE LANGUAGE belongs to the Aramaic branch of the great Shemitic family of languages. The Aramaic is so designated from Aram, the ancient name of the district in which the language was native. Aram included those countries which in later times were known as Syria, Mesopotamia, and Babylonia. The name belongs to the most remote antiquity, Aram being mentioned as one of the sons of Shem in the table of nations in Genesis (x. 22). The country "Αρμα, spoken of by Homer and Hesiod (Il. ii. 783 ; Theog. 301), is by many conjectured to be the same as Aram.

Besides the proofs derived from historical traditions, which trace the migrations of the Shemitic tribes from the north towards the south and west, the Aramaic dialect itself supplies evidence, in its harsh sounds and poverty of vowels, of greater antiquity than the other Shemitic dialects. We see in it an earlier phase and a more primitive condition of the language, which, under favourable circumstances as regards climate and civilization, was developed into the Hebrew and the Arabic.

The following may be mentioned as the principal characteristics of the Aramaic:—1. Its poverty of vowels, many words which are dissyllables in the Hebrew being monosyllables in the Aramaic. 2. The mode of expressing the definite article by a suffix (the emphatic or definite state). 3. The mode of expressing the genitive by a prefix; also ܠ as the mark of the accusative. 4. The formation of a proper tense from the participle. 5. The formation of all the passives by the prefix ܐܬܐ, ܐܬܐ.

It is a question on which philologists are not agreed, whether the Chaldee, or, as it is otherwise designated, the East Aramaic, should be regarded as a distinct dialect from the Syriac, or West Aramaic. The following are the peculiarities of the Chaldee, which are generally held to amount to dialectical differences:—1. The preference in the Chaldee as compared with the Syriac for clear vowel sounds, *a*, *o*, and *i*, being employed in the former, where the duller sounds *o*, *u*, and *e*, occur in the latter. 2. The avoiding of diphthongs in the Chaldee, the simple long vowels *o* and *i* being used where the Syriac has the diphthongs *au* and *ai*; the absence, also, of otiant letters. 3. The doubling of consonants. 4. The absence of the preformative ܢ in the infinitives of the other conjugations, except *Pehal*. 5. The form of the 3 pers. fut. singular and plural, of which the preformative is ܐ, whereas, in the Syriac it is ܢ (Nun). By some scholars,* however, it is contended that these and other less striking deviations of the Chaldee from the Syriac cannot be recognised as dialectical distinctions; that the languages are the same, being unlike only in the pronunciation of the vowels and

* E. g. Fürst and Hupfeld.

in the mode of writing, and that any differences which may be observed between the language of the Targums and that of the early Syriac literature are explicable from the different ideas and modes of thought of the Jewish and Syrian writers; that in fact the Chaldee is a Jewish, and the Syriac a Christian reflex of the same Aramaic language.

The name Chaldee, the common designation of the language of the Aramaic writings of the Jews, is not properly used. Its application, doubtless, arose from a misconception of Dan. i. 4; but the Chaldee language, לִשׁוֹן כַּשְׁדִּי, there mentioned, is a different thing, the court language of Babylon at the time, which can be shown to have been a Medo-Persian dialect. The language of which we now speak is called אֲרָמִית, *Aramaic*, Dan. ii. 4; and this term, אֲרָמִית, here and where it elsewhere occurs in the Hebrew Scriptures, is rendered *συριστί* in the Greek versions. The Talmudists apply the same term, סוּרְסִי, to the Aramaic as spoken in Palestine. Thus it appears that the terms אֲרָמִית and סוּרְסִי were regarded as interchangeable, and were employed without any reference to a distinction between the East Aramaic, or Chaldee, and the West Aramaic, or Syriac. The stress, however, which is laid upon this circumstance by those who deny the dialectical independence of the Chaldee and Syriac, is unwarrantable.

The progress of the displacement of the Hebrew language by the Aramaic in Palestine cannot now be accurately traced. The Babylonian captivity, no doubt, was a principal, though not the exclusive cause of this revolution. When the Jews returned after the captivity there was in central Palestine a mixed Aramaic and Hebrew dialect, the

Samaritan, a result of the plantation of the country by colonists of Syrian origin after the deportation of the Ten Tribes (II. Kings, xvii. 24). This must have accelerated the decline of the sacred language. When, under the Seleucidæ, Palestine formed a part of a Syrian kingdom, the Hebrew received its final blow, and yielded completely to the Aramaic, which thenceforth became the language both of conversation and writing. It is, of course, to this Aramaic language, which was at the time the popular language of the Jews or Hebrews, that the terms *ἐβραϊστί* and *ἐβραϊς διάλεκτος* are applied in the New Testament.

The literature that we possess in the so-called Chaldee language consists of some portions of the canonical books of the Old Testament, namely, Ezra, ch. iv. 8, to vi. 19, and vii. 12 to 27; Daniel, ch. ii. 4, to the end of ch. vii.; and Jeremiah, ch. x. 11; and of a series of translations or paraphrases of the books of the Old Testament, composed at different periods, and exhibiting different states of the language. They are known as the Targums, so called from the Chaldee verb *תרגם*, *to translate or interpret*, and they were designed as expositions of the Scriptures, which became necessary when the Hebrew language ceased to be intelligible to the people.* The Talmud can scarcely be

* There are extant ten Targums on different parts of the Old Testament, three of which are on the Pentateuch, namely, the three first in the following enumeration:—1. The Targum of Onkelos. 2. The Targum of the Pseudo-Jonathan. 3. The Jerusalem Targum. 4. The Targum of Jonathan Ben Uzziel on the Prophets, in which, according to the Jewish classification, are included Joshua, Judges, I. and II. Samuel, and I. and II. Kings. 5. The Targum of Rabbi Joseph the Blind on the Hagiographa. 6. An anonymous Targum on the Books of Ruth, Esther, Ecclesiastes, the Song of Solomon, and the Lamentations of Jeremiah. 7, 8, 9. Three Targums on the Book of Esther, two of which, however, are not really dis-

spoken of as belonging to Chaldee literature. The language of the Gemaras may indeed be regarded as a very degenerate species of Chaldee; but that of the Mishna is rather a Hebrew dialect with some Chaldee forms.

Winer thus classifies the extant literature in reference to the purity of the language:—In the first class he places the Targum of Onkelos, the language of which is most free from Hebraisms; in the second class he places the Biblical Chaldee; in the third, the other Targums, except that of Onkelos. In these last we meet with many words introduced from other languages, with contractions, and new forms resembling those found in the Syriac and in Rabbinical Hebrew.

tinct. 10. A Targum on the two Books of Chronicles. These Targums together comprise the whole of the Old Testament, with the exception of the Books of Daniel, Ezra, and Nehemiah. The general opinion as to the age of Onkelos, the author of the most valuable of the paraphrases, is that he lived about the time of our Saviour. Winer, however, places him in the second century. The Targum next in value to that of Onkelos is that of Jonathan the son of Uzziel, who is placed by some in the age preceding our Saviour, but by others as late as the fourth century. There is little doubt but that the former opinion is nearer the truth. The Targum of the Pseudo-Jonathan, so called because it was for a long time ascribed to Jonathan Ben Uzziel, is perhaps only another recension of that which also forms the basis of the Jerusalem Targum.

PART I.
THE ELEMENTS.

CHAPTER I.
OF THE LETTERS, VOWELS, AND ACCENTS.

§ 1.—OF THE LETTERS.

- (1.) THE Chaldee letters are identical with the Hebrew both in form and as regards their sounds. In fact, the common square character which is used in all Hebrew manuscripts and printed books is properly Aramaic, and not Hebrew, as is proved by the earliest written monuments in both languages. At what time it superseded the older Hebrew character cannot be accurately defined. The Jewish tradition is, that the change was made by Ezra after the Captivity, and this tradition has been to a certain extent admitted by many eminent scholars. There are, however, strong reasons for concluding that the change was not sudden, but progressive, and that the use of the square character by the Jews was not completely established before the end of the first century of our era.*

* The question relating to the application of the square character to Hebrew writing belongs rather to Hebrew than to Chaldee grammar. A summary of the various opinions held by modern scholars on the subject will be found in Chap. III. of Davidson's "Treatise on Biblical Criticism."

§ 2.—OF THE VOWELS.

The vowel-points also, as well as the various diacritical (2.) signs, are the same in Chaldee as in Hebrew. The vocalization by the points is, however, less consistent and regular in the Chaldee than in the Hebrew; and for this, different reasons may be assigned. In the first place, the system of vowel-points having been contrived in reference to the Hebrew language, was not probably in all respects applicable to the Chaldee, so that no care on the part of the punctators could have prevented apparent irregularities. Secondly, the punctators were unquestionably misled in many instances by the analogy of the Hebrew: thus, when they pointed the words **חֻכְמָא**, **אִינִשׁ**, they were misled by the analogy of the corresponding Hebrew words **חֻכְמָה**, **אִנּוֹשׁ**, and adopted this irregular mode of pointing instead of **חֻכְמָא**, **אִינִשׁ**, which would rightly represent the Chaldee pronunciation of the words. Again, the Masoretic vocalization was applied to the Chaldee before it had attained its ultimate perfection; and as, subsequently, less attention was paid to the text of the Chaldee parts of Scripture, and to the Targums, than to the Hebrew text, it is natural that we should discover many imperfections and irregularities in the vowel system as applied to the Chaldee. In Chaldee, contrary to the rule in Hebrew, we find long vowels in unaccented close syllables, and short vowels in open syllables. It is a result of this that the rules which hold in Hebrew as to the distinction between Qametz and Qametz-Chatuph are not applicable in Chaldee, and the true value of the sign ֿ is only to be known from the nature of the word. The employment of Qametz-Chatuph, however, is rare in the Chaldee.

§ 3.—OF THE TONE.

- (3.) In Chaldee, as in Hebrew, the general law of accentuation is, that the tone rests on the last syllable. The exceptions, where it is on the penultima, are few, and are, for the most part, as follows:—1. In nouns whose form is the same as that of the Hebrew segholates, e. g., מֶלֶךְ, טַעַם, with respect to which it is to be observed, that this segholate form is found only in Biblical Chaldee. 2. In verbal forms ending in תָּ, אָ, יָ, וָ, and in some of those ending in אָ, e. g., קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ. 3. In nouns and verbal forms with certain pronominal suffixes, that is, with the suffixes גִּי, יִי, אָ, אָ, אָ, אָ, אָ, אָ, אָ, אָ.

- (4.) Rem.—Infinitives ending in אָ have the accent on the final syllable. The drawing back of the tone from the final syllable to the penultima takes place frequently, as in Hebrew, when a monosyllabic word, or one with the tone on the penult. follows, and in pause. The accentuation, as well as the vocalization, it should be observed, is less systematic in the Chaldee than in the Hebrew.

CHAPTER II.

CHANGES OF CONSONANTS AND VOWELS.

§ 4.—GENERAL VIEW.

- (5.) IN Chaldee, as in other languages, the formation and inflexion of words are effected partly by changes of the consonants, partly by changes of the vowels of the root-word. Thus from the root מֶלֶךְ, *to rule*, come מֶלֶךְ, *a king*; מֶלֶכִּין,

kings; מְלָכוֹ, *a kingdom*; מְמַלְךָ, *to rule*. We cannot in all cases explain why a particular modification of the ground form should express a particular modification of its meaning; but we can ascertain certain analogies as to the formation of derivatives, and certain types of inflexion, so that we can tell beforehand by what form of word a particular modification of the meaning of the ground form would be expressed. Besides the changes of consonants and vowels of this kind, which are, in fact, the essential characteristics of the language, there are certain changes, and deviations from the normal type, depending on principles of euphony, and connected with the laws of accentuation, syllabication, &c., and with the properties of certain letters. Of changes of this latter kind we are now treating.

§ 5.—CHANGES OF CONSONANTS.

The changes of consonants connected with euphony are,

1. *Assimilation*. 2. *Transposition*. 3. *Commutation*. 4. *Rejection*. 5. *Addition*.

Assimilation takes place—(a) when נ closing a syllable (6.) immediately precedes a consonant. Thus we have יִפֶּן for יִנְפֶּן. (b) When the ת of the preformative syllable of the passive in verbs precedes ט or ד, as אֶתְּמַר for אֶתְּמָר; אֶתְּדַבֵּר for אֶתְּדָבֵר. The same also takes place sometimes in the case of other letters; thus, אֶתְּמַתִּיל for אֶתְּמָתִיל.

Rem.—Sometimes in Chaldee the contrary to assimilation occurs, as (7.) when, in place of a consonant being doubled, ג, or less frequently ר, is introduced. Thus we have אֶתְּבָא for אֶתְּבָא; גִּבְרָא for גִּבְרָא; כְּרִסִּי for כְּרִסִּי. Somewhat similarly in the later Targums י is employed. Thus we find מִלִּי for מִלִּי. This last only happens when the vowel of the syllable preceding the doubled consonant is —.

- (8.) *Transposition* is of rare occurrence. The ת of the formative syllable in Ithpehal and Ithpahal is regularly transposed when the first radical of the verb is one of the sibilants (ש, ז, ס, ז); e.g. we have for אֶתְּחַר, אֶתְּחַר.
- (9.) *Commotation* takes place chiefly among the quiescent letters, and occurs—(a) when feeble letters that quiesce in the same vowel are interchanged, as מִיבֵּר for מֵאבֵּר; and (b) when a quiescent letter, having before it a vowel sign that is not homogeneous, is changed into a quiescent letter homogeneous with the vowel sign, as אֶקִּים for אֶקִּים.
- (10.) *Rejection* takes place in several cases. It occurs—(a) when one of the feeble letters or liquids at the beginning of a word has no full vowel, as פֶּק for נֶפֶק; יֶהֱב for יֶהֱב; אֶנֶשׁ for אֶנֶשׁ. (b) When consonants without a full vowel are lost by contraction, as in אֶתְּשֵׁר for אֶתְּשֵׁר; תִּרְיֶסֶר for תִּרְיֶסֶר; and sometimes when a consonant with a full vowel follows a half-syllable, as סֶרְתָּא for סֶרְתָּא. (c) The final ת disappears in feminine nouns ending in וֹת and יֹת. Thus we have מִלְכוּת for מִלְכוּת; מִשְׁרֵית for מִשְׁרֵית.* Similarly in the later Targums, בִּי for בִּית. (d) י is dropped in various forms of the verb תִּהְיֶה, and ו in the corresponding forms of יִהְיֶה. Thus we have יִהְיֶה for יִהְיֶה; יִהְיֶה for יִהְיֶה. (e) In various forms of פֶּא verbs. Thus we have מִמֶּר for מִמֶּר.
- (11.) *Addition* takes place—(a) when א (Aleph prosthetic) is prefixed to a word, of which the initial letter has no full vowel, as אֶשְׁתִּי for אֶשְׁתִּי; אֶכֶסֶן for אֶכֶסֶן (the Gr. ξένος); אֶקֶר for אֶקֶר. (b) When forms ending in a vowel take נ paragogic, e.g. קֶטְלוּ for קֶטְלוּ.

* That is, if the original forms of such nouns were those in יֹת, which, however, is not certain.

§ 6.—CHANGES OF VOWELS.

The changes of vowels, connected with euphony, in the formation and inflexion of words, are—1. *Commotation*. 2. *Transposition*. 3. *Rejection*. 4. *Addition*.

Commotation takes place—(a) when a closed syllable (12.) loses the tone, and in consequence its long vowel is changed into a short one, e. g. עֵקֶר, בָּל, from עֵקֶר, בָּל, the *constr.* of עֵקֶר. (b) When on account of the pause, as in Hebrew, a short vowel becomes long. (c) When a syllable that should be sharpened by *Daghesh forte* ends with a guttural or ר, as מִבְּרָךְ for מִבְּרָךְ: this does not take place invariably, and with the gutturals ה and ח in particular, as in Hebrew (see Gesen., Hebr. Gramm., § 22, 1), the short vowel is retained. (d) When on account of the affinity of the *a* sound with gutturals, a final syllable closed with a guttural takes = in place of the characteristic vowel of the form, as יִשְׁלַח for יִשְׁלַח; or when a quiescent letter causes a heterogeneous vowel to be changed into one that is homogeneous, as אוֹסִיף for אוֹסִיף.

Transposition takes place—(a) in some monosyllabic (13.) verbal forms having a vowel between the two last consonants, which, on the addition of a suffix, passes to the first letter of the word, as from קָטַל, *he killed*, comes קָטַלָּה, *he killed him*. (b) In cases where the letter preceding a quiescent letter takes the vowel of the letter, which then quiesces in the vowel, as קָיִם for קָיִם, or is dropped.

Rejection of vowels takes place when the vowels of the (14.) final syllables of words fall away, on the words receiving an increase at the end, as עֲלָמָא, from עָלַם, קָטַלִּין from קָטַל.

Addition or *adoption* of vowels takes place—(a) when (15.) at the beginning of a word two consonants, having no full

vowel, would follow each other immediately, in which case the former usually takes ֿ ; but when the second consonant is a guttural with a composite Sheva, the first takes the short vowel of the *Chateph*, as in Hebrew. Thus, for לְמִלָּה we have לְמִלָּה , as in Hebrew. (b) When a composite Sheva is changed into its corresponding half-vowel, to prevent the concurrence of two half-syllables. See Gesen., Hebr. Gramm., § 28, 3. (c) Sometimes in pause a half-vowel is changed into a full vowel.

PART II.

PARTS OF SPEECH, AND INFLEXION.

CHAPTER I.

OF THE PRONOUN.

§ 7.—THE PERSONAL PRONOUNS.

IN Chaldee, as in Hebrew, the personal pronouns are divided into two classes, the *separate* pronouns, which, generally speaking, express only the nominative; and the *suffix* pronouns, by which the oblique cases are expressed, and which are syllables joined to the end of verbs, nouns, and particles. The suffixes, again, are of two kinds, the suffixes of nouns, and the suffixes of verbs. We now consider only the forms of the *separate* pronouns.

§ 8.—THE SEPARATE PERSONAL PRONOUNS.

The separate pronouns, expressing the nominative case, (16.) are the following:—

<i>Singular.</i>			<i>Plural.</i>		
1, com.	אֲנִי, אַתָּה,	<i>I.</i>	1, com.	אֲנֵכֶם, אֲנֵכֶם,	<i>we.</i>
2, com.	אַתָּה, אַתָּה,	<i>thou.</i>	2, { m.	אַתֶּם, אַתֶּם,	} <i>ye.</i>
3, {	m. הוּא,	<i>he.</i>	f.	הֵי, הֵי,	
	f. הִיא,	<i>she.</i>	3, { m.	הֵם, הֵם,	} <i>they.</i>
			f.	הֵן, הֵן,	

- (17.) Rem.—The form אֲנִי is more frequent than אָנֹכִי. The form of the pron. of the 2 sing. in Biblical Chaldee is אֲנָתָהּ, for which the Masorets always substitute the Keri אָנֹכִי. הָמוֹן, and הָמוֹ, are peculiar to Biblical Chaldee.

§ 9.—OTHER PRONOUNS.

- (18.) The *demonstrative pronouns* are—

Singular.

m.	הָ, הֵן,	} <i>this, that.</i>
	הֵכִי, הֵךְ,	
f.	הָ, הֵךְ,	
com.	הֵכִי, הֵכִי, הֵכִי, הֵכִי,	

Plural.

com.	הֵכִי, הֵכִי, הֵכִי,	<i>these, those.</i>
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- (19.) The *relative pronoun* is הָ (or, when prefixed to words, הֵ) for both genders and numbers.
- (20.) The *interrogative pronoun* is מִן, *who*, of persons, מָה, מַה, *what*, of things. There is also another interrogative, מִן מִן masc., מִן מִן fem., compounded of the interrogative particle מִן, and the demonstrative הָ, הָ.

CHAPTER II.

OF THE VERB.

§ 10.—GENERAL VIEW.

- (21.) Verbs in the Chaldee may be divided into three classes:—1. *Primitives*. 2. *Verbal Derivatives*, commonly called *conjugations*. Thus from הָיָה, *to be just*, comes הָיָה, *to de-*

clare just, to justify. 3. *Denominatives*, or verbs derived from nouns, as *הִצִּיתִי*, *to pitch a tent*, from *אֹהֶל*, *a tent*.

The stem-form of the verb usually consists of three letters, the first of which has vocal Sheva, or, if it be a guttural, one of the Chatephs, and the second = ; thus *קָטַל*, *to kill*; *אָמַר*, *to say*.

The third person singular of the Preterite is generally regarded as the stem-form of the verb ; as *קָטַל*, *he has killed*; *אָמַר*, *he has said*. It is this form which is given in lexicons as the first person singular of the Present is given in Greek or Latin.* From this stem are formed, as in the Hebrew, according to an unvarying analogy in all verbs, the verbal derivatives, or conjugations, as they are usually designated, which express certain modifications of the significations of the ground-forms. The ground-form, or first conjugation, and the derived forms (conjugations), which usually are two in number, are designated as Pehal, Pahel, and Aphel, these names being derived from the old paradigm *פָּעַל*.

Each of these conjugations has its passive, or reflexive, characterized by the prefixed syllable *אָת*. These passives, as the actives, derive their names from the Paradigm *פָּעַל*, and are Ithpehal, Ithpahal, and Ittaphal. We have thus altogether six conjugations:—

<i>Active.</i>	<i>Passive.</i>
1. Pehal, <i>קָטַל</i> , <i>to kill</i> .	Ithpehal, <i>אִתְקַטַּל</i> .
2. Pahel, <i>קָטַלְתִּי</i> , <i>to kill many</i> .	Ithpahal, <i>אִתְקַטַּלְתִּי</i> .
3. Aphel, <i>אִתְקַטַּל</i> , <i>to cause to kill</i> .	Ittaphal, <i>אִתְקַטַּלְתִּי</i> .

Few verbs, it is to be observed, exhibit all these forms. Besides these conjugations, there are some others of rarer

* An exception to this must be made in the case of verbs *עָוָה* and *עָוָה*.

occurrence, Shaphel, Pohel, Polel, &c., which will be spoken of in § 14.

- (26.) In the first conjugation, Pehal, corresponding to the Hebrew Kal, verbs have their primary sense, which may be either transitive or intransitive. The vowel of the second letter of intransitive verbs is commonly Tsere, Chirek, or Cholem, which are sometimes written fully, at others defectively. The relation of Ithpehal to Pehal is more usually that of a passive than of a reflexive.
- (27.) The second conjugation, Pahel, corresponds to the Hebrew Pihel, and, like it, is characterized by the doubling of the middle stem letter. Its significations are similar to those of the Hebrew Pihel, thus: (a) It denotes *intensity* and *repetition*, e. g. **קָטַל**, *to kill*; **קָטַל**, *to kill many, to massacre*. (b) It has a causative sense, e. g. **חָקַם**, *to be wise*; **חָקַם**, *to make wise*. It takes the modification of *declaring* or *regarding* a person or thing to be that which the primitive expresses, as **כָּדַב**, *to lie*; **כָּדַב**, *to declare one a liar, to convict of lying*. (c) It has a privative sense, as **סָקַל**, *to remove stones*. The significations of Ithpahal are the passives or reflexives of Pahel.
- (28.) The third conjugation, Aphel, is characterized by א prefixed to the stem-form, and (־) or (־) in the last syllable.* It has a causative signification, particularly in verbs of which the Pahel is not in use, e. g. **לָבַשׁ**, *to be clad*; **אָלַבַּשׁ**, *to clothe (another)*. It also, like Pahel, takes the modifica-

* The Pahel has been appropriately designated the *Intensive*, and the Aphel the *Extensive* form. There is a correspondence between the modifications of form and sense, the *Intensive* being derived from the ground-form by an *internal* change, the doubling of the middle stem-letter; and the *Extensive* by an *external* addition to the ground-form, the prefixed letter.—Fürst, Lehrgeb., § 104.

tion of *declaring*, &c., e.g. קִדַּשׁ , to be just; קִדְּשׁ , to declare just, to acquit.

Ittaphal, the proper reflexive or passive of Aphel, (29.) is of rare occurrence. Its signification may be said to be the same as that of Ithpehal. It is to be observed that this conjugation is not found in Biblical Chaldee, its place being supplied by a conjugation corresponding to the Hebrew Hophal.

The Chaldee language, like the Hebrew, is poor in (30.) moods and tenses. The tenses are two—a *Preterite* and a *Future*; see, however, § 14. It has, besides, an *Infinitive* and *Imperative*; and the Active conjugations have two *Participles*, and the Passives one.

§ 11.—ON THE INFLEXION OF THE REGULAR VERB.

The third person of the Preterite in each conjugation (31.) may be regarded as a ground-form, from which the other forms arise, immediately or mediately, by certain changes of the vowels of the ground-form, or by the addition to it of certain letters or syllables, or by both these ways conjoined. Thus in Pehal, from the ground-form, קָטַל , the Infinitive, מִקְטֵל , is derived by prefixing מִ . The Imperative, $\text{קָטַלְ$, is the ground-form, with the vowel ֶ replaced by ִ ; and from the Imperative, again, the Future is derived, by prefixing יִ .

The inflexion of the tenses, as regards person, number, (32.) and gender, is effected, as in Hebrew, by the addition to the 3 masc. sing. of certain letters or syllables which are fragments of the personal pronouns. These formative particles are sometimes prefixed, sometimes affixed. The inflexion of the Preterite is effected altogether by affirmatives; that of the Future both by affirmatives and preformatives.

- (33.) From the ground-form, the Preterite (third pers. masc. sing.), the Imperative (second pers. sing.), is immediately derived in all the conjugations. In Pehal the vowel of the Preterite, ־ , is replaced by the dull sound ֿ . In all the other conjugations, Passives as well as Actives, the Imperative is identical with the Preterite.
- (34.) The Futures (third pers. sing. masc.) are formed from the Imperatives in the Active conjugations by prefixing יִ . Thus, in accordance with principles already stated, we have from the Imperative Pehal קָטַל , the Future יִקָּטַל (15, *a*), from the Pahel, קָטַל, יִקָּטַל ; and from the Aphel, $\text{אֶקָּטַל, יִקָּטַל}$, for יִאֶקָּטַל (10, *b*). In the Passives the Futures are the same as the Imperatives, the syllable אֶ being replaced by יִ .
- (35.) The Infinitive Pehal is formed from the Preterite by prefixing the half-syllable מִ , e.g. from קָטַל , מִקָּטַל . In the other conjugations, both Actives and Passives, the Infinitives are formed by substituting for the final syllable of the Preterites the termination ־־ , e.g. Pahel Infinitive, קָטַל־־ , from קָטַל .
- (36.) The Participles Pehal are deduced from the Preterites by a mere change of vowels, as will be seen in the Paradigm. In the other conjugations, Actives and Passives, the Participles are formed from the Preterites by prefixing מִ . Except in Pahel, the first letter of the Preterite is dropped, according to the principle stated in (10, *b*), e.g. מִקָּטַל for אֶקָּטַל . The first, or Active Participle, has ־ in its final syllable; the Passive in Pehal has ֿ־ ; in Pahel and Aphel, ־ .
- (37.) The manner in which the inflexion of the tenses in respect to person, gender, and number, is effected by fragments of the personal pronouns, either as affirmatives or

preformatives, is plain, and will require no explanation for students who have examined the inflexion of the tenses in Hebrew (Gesen., *Hebr. Gramm.*, § 44, 1 ; § 47, 1, 2). It will be noticed, that in the 1 sing. Pret. the germ of the pronoun has disappeared, and the demonstrative **א** alone remains.

In the 2 sing. and 3 plur. of the Preterite a difference may be observed (38.) between the Chaldee and the Hebrew. In the Chaldee the masc. and fem. are the same in the 2 sing., but have distinct forms in the 3 plural. Precisely the reverse holds in the Hebrew. The 3 plur. fem. of the Future has the preformative **י**, and not **א** as the 2 plur. fem.; while in Hebrew the two forms are not generally distinguished. The form for the third person commencing with **י** does, however, though rarely, occur in the Hebrew, see Gesen., *Hebr. Gramm.*, § 47, 3, *Rem.* 3.

SEE PARADIGM A OF THE REGULAR VERB.

§ 12.—REMARKS ON THE PARADIGM OF THE REGULAR VERB GENERALLY.

The fact that the vowels Tseré and Chirek, whether written fully or (39.) defectively, are frequently interchanged in Chaldee, leads to variations in the verbal forms in which these vowels occur. Thus we have in the 1 sing. Pret. **קְטַלְתָּ**, **קְטַלְתִּי**, or **קְטַלְתִּי**; in the 2 plur. fem. Pret., **קְטַלְתִּין**, **קְטַלְתִּין**, or **קְטַלְתִּין**; in Aphel, **אֶקְטִיל**, **אֶקְטִיל**, or **אֶקְטִיל**; in the 1 Part. Pehal, **קַטֵּל**, **קַטֵּל**, or **קַטֵּל**; in the 2 Part., **קַטִּיל**, or **קַטִּיל**. The latter form of the 2 Part. is rare.

In the *Preterite* the 1 sing. and the 2 sing. masc. are sometimes formed (40.) as in Hebrew, the former having the termination **תִּי**, the latter **תָּ**, also written **תָּא**. The 3 plur. masc. and fem. have sometimes the paragogic **ן**, e. g. **קְטַלְתִּין**, **קְטַלְתִּין**, the **ן** of the latter form being dropped. In the 3 sing. fem. and 1 sing. the vowel of the penultimate syllable is sometimes retained, e. g., **יְהִבִּיתָ**, **בִּטַּלְתָּ**.

In the *Future*, in the 3 masc. sing. and plur., the preformative **נ** is (41.) found in place of **י** in the Targum of the Book of Proverbs, e. g. **נְסַחֲוּהָ**, **נְסַחֲוּוּ**. This is the regular form in the Syriac, e. g. **ܢܫܚܘܐ**, **ܢܫܚܘܐ**.

In the *Infinitive* various derivations from the regular type, as shown in (42.) the Paradigm, are found. (a) The preformative **ב**, the characteristic of

the Infinitive of *Pehal*, is found in the Infinitives of all the other conjugations, both Actives and Passives, e. g. *מְסַתְלֵקָא*, *מְהִלְכָא*. (*b*) Such forms are found as *הִלְכִי*, *אֶקְסִי*, with יְ— paragogic. (*c*) Infinitives are found wanting the characteristic termination סְ—, e. g. *אֶדְבִּי*, and with the termination וּת, e. g. *פְּפִרוּת*. This termination וּת always takes the place of the final syllable סְ—, with suffixes. See (68.) (*d*) In Biblical Chaldee, for the termination סְ—, הֶ— is occasionally to be met with, e. g. *הוֹבְדָה*, Dan. ii. 12.

- (43.) In the *Passive* conjugations, instead of the preformative אַת, we find in Biblical Chaldee frequently חַת, like the Hebrew, and in one or two places אַת, according to the Syriac vocalization. In the Preter. and Infin. in the later Targums the preformative is sometimes בַּת.

§ 13.—REMARKS ON THE SEVERAL CONJUGATIONS.

- (44.) *Pehal*.—The regular form of the Preterite is קַטַּל; but there are also forms with *Tsere*, *Chirek*, and *Cholem*, instead of *Pattach*. These forms are usually found in verbs of intransitive signification. The vowels are written either fully or defectively. Examples of such verbs are בַּיַּשׁ, *to be bad*; מַיַּב, *to be good*; נִשְׁכַּב, *to lie down*; חֲרוֹב, *to be dry*. These vowels are retained in inflexion, taking the place of —, e. g. נִשְׁאַלְנָא, *we asked*; חֲרוֹבֵי, *they were dried up*. And even in the 3 fem. sing., where in the regular type there is commonly only the syllable divider (ְ), the vowel of the stem is retained, e. g. חֲרוֹבֵת.
- (45.) Verbs, middle *E* and middle *I*, generally have in the Imperative —, —, or —, e. g. לִבֵּשׁ, אֶזְזַל, קְרִיב. In the *Future* they either retain the vowel of the Preterite, or have —, or וּ, e. g. יִתְקַח, and יִלְבֹּשׁ, יִשְׁלֹט. It frequently happens that when a verb has two forms of the Future, they are distinguished in sense, e. g. יִשְׁלֹט, *he shall rule*; יִשְׁלוֹט, *he is wont to rule*, from שָׁלַט.
- (46.) The following anomalous forms of the *Infinitive* are found in *Pehal*:— (*a*) An Infinitive with וּ, or וּ, or —, for the vowel of the final syllable, e. g. מְפִרוּק, מְשֻׁוג; (*b*) one with the termination סְ—, like the emphatic state of nouns, e. g. מְסַפְדָּא; (*c*) one like the Hebrew, i. e. of the form קַטַּל. This form sometimes has the paragogic יְ—, e. g. הִלְכִי.
- (47.) *Ithpehal*.—The vowel of the last syllable of the Preterite, Imperative, and Future, in the Paradigm, is —, in place of which we meet occasionally with — (יְ—), or — (יְ—).

Pahel.—The 1 sing. Future has sometimes under the preformative א, (48) אֶפְּר , instead of simple vocal Sheva, e.g. אֶפְּר . It is even found with the full vowel י, e.g. אֵימַלִי , Deut. xxxii. 1 (Jon.).

Ithpahal.—The vowel of the final syllable in the Preterite is sometimes (49.) אֶתְקַמַּלְתִּי , or אֶתְקַמַּלְתִּי . The 3 sing. fem. Pret., and 1 sing., sometimes have the forms אֶתְקַמַּלְתִּי , instead of those in the Paradigm. A participle of the form מְקַוֵּטַל , like the Hebrew Puhā, occurs in a few places.

Aphel.—In Biblical Chaldee, ה sometimes takes the place of the pre- (50.) formative א, e.g. in the Preterite, הֶרְבִּי , Ezr. v. 12; הֶכְרִי , Dan. v. 29, אֶכְרִי , אֶרְבִּי . Even in the Future and Participles this ה is retained between the preformative and the verbal form, where א, the characteristic of the conjugation, does not appear, being lost by contraction, e.g. יִהְיֶה־שָׁפַל , Dan. vii. 24; מִהֶרְבִּין , Ezr. vi. 10.

Instead of Aphel, the Hebrew conjugation Hiphil is occasionally to (51.) be met with in Biblical Chaldee, e.g. הֶחֱכִנִי , Dan. vii. 25.

Ittaphal.—This conjugation is rarely used. In its place Hophal is (52.) always employed in Biblical Chaldee, e.g. הֶנְחָת , *he was cast down*, Dan. v. 20, from נָחַת .

§ 14.—PERSONAL INFLEXION OF THE PARTICIPLES.

The Participles of all the conjugations are used, as in (53.) Hebrew, with the separate pronouns of 1 and 2 pers., to express present action or passion, e.g. קָטַל אֲנִי , *I kill*. The want of a present tense in the Chaldee is further supplied by means of the Participles; for they are blended with the pronouns, so as to make one word, and thus give rise to a species of present tense. The following is the personal flexion of the Participles *Pehal*:—

1 PART.

<i>Singular.</i>		<i>Plural.</i>	
1,	$\left\{ \begin{array}{l} \text{m. } \text{קָטַלְנָא} \\ \text{f. } \text{קָטַלְאֲנָא} \end{array} \right.$	1,	$\left\{ \begin{array}{l} \text{m. } \text{קָטַלְיָנָו} \\ \text{f. } \text{קָטַלְיָנָו} \end{array} \right.$
2,	$\left\{ \begin{array}{l} \text{m. } \text{קָטַלְתָּ} \\ \text{f. } \text{קָטַלְתִּי} \end{array} \right.$	2,	$\left\{ \begin{array}{l} \text{m. } \text{קָטַלְיָרֵיוֹ} \\ \text{f. } \text{קָטַלְתֵּוּ} \end{array} \right.$

2 PART.

<i>Singular.</i>			<i>Plural.</i>	
1,	{ m. קְטִילָנָא f. קְטִילָאֲנָא		1,	{ m. קְטִילֵינֹו f. קְטִילֵינֹוּ
2,	{ m. קְטִילָת f. קְטִילָתִי		2,	{ m. קְטִילֵירוּן f. קְטִילֵירוּנִי

This present tense possesses the advantage of having distinct forms for the masc. and fem. genders even in the 1 pers. In the Hebrew there is no similar personal flexion of the Participles.

(54.) In Biblical Chaldee the 2 Part. Pehal has a regular inflexion by means of the affirmatives of the Preterite, and thus gives rise to a Passive Preterite supplying the place of the Preterite Ithpehal, e. g. תְּקִילָתָא, Dan. v. 27, פְּרִיסָתָא, v. 28. The passive signification of these forms shows that they are not forms of the Preterite Pehal in יָ, as might at first sight be supposed. Moreover, the usual forms of the Preterites of the same verbs are found with an active sense. The following is the tense Pehil, thus formed:—

<i>Singular.</i>			<i>Plural.</i>	
3,	{ m. קְטִיל f. קְטִילָת		3,	{ m. קְטִילוּ f. קְטִילָא
2,	c. קְטִילָת		2,	{ m. קְטִילֵירוּן f. קְטִילֵירוּנִי
1,	c. קְטִילָת		3,	c. קְטִילָנָא

§ 15.—UNUSUAL CONJUGATIONS, AND QUADRILITERAL VERBS.

As in Hebrew the unusual conjugations are related to Pihel and Hiphil (see Gesen., Hebr. Gramm. § 54), so those in Chaldee are analogous to Pahel and Aphel, some being

characterized by the repetition of one or more of the stem-letters, or by the insertion of a long vowel, and others by the addition of prefix letters or syllables.

The following are the conjugations analogous to *Pahel*, (55.) and which are similarly inflected :—

1. *Pohel*, with its passive *Ithpohal*.—This form is usual in verbs, ע״, taking the place of *Pahel* and *Ithpahal*. Examples are, מְסֻבִּין, Ezr. vi. 3, from סָבַל ; אֲשֵׁתוֹמָם, Dan. iv. 19 (16), from שָׁמַם.

2. *Polel*, and its passive, *Ithpolal*.—This form is usual in verbs ע״, taking the place of *Pahel* and *Ithpahal*, e.g. רוֹמָם, and אֲתֵרוֹמָם, from רוֹם.

3. *Palpel*, with its passive, *Ithpalpal*, formed from verbs ע״ and ע״, by doubling both the first and last radicals, e.g. גִּלְגִּל, from גָּלַל ; דִּקְדִּק, from דִּיק.

Analogous to *Aphel* is *Shaphel*, with its passive, *Ishtaphal*, e.g. שִׁפְלָל, Ezr. v. 11, and אֲשִׁתְּפִלָּל, Ezr. iv. 13. Other irregular conjugations, such as *Saphel* and *Taphel*, are to be met with. Verbs of these forms, however, ought sometimes to be rather regarded as quadriliteral stems than accounted for by a variety of conjugation.

Quadriliteral Verbs are more common in Chaldee than in (57.) Hebrew. They usually have the form of *Pahel*. Examples are, נִרְדַּם, to break; פִּרְגַּק, to delight ; תִּרְגַּם, to interpret, if this last be not a conjugation *Taphel*; see (56). Quadriliterals are sometimes verbs adopted from other languages, e.g. קִטְרַן, Syriac كَطْرَان, from the Greek καταγορεύω.

The verb שִׁיזִיב, or שִׁיזִיב, to set free, which occurs repeatedly in Dan. (58.) and is also found in the Targums, is regarded by Winer as a kind of *Pahel*, the long vowel of the first syllable compensating for the omission of *Dagh*. *Forte* in the second stem-letter.

§ 17.—THE VERB WITH SUFFIXES.

The verbal forms, when connected with the suffixes, undergo certain changes, affecting principally the vowels of the forms.

(a) Thus, in the *Preterite*, the 3 sing. masc., קָטַל, and (61.) the 3 sing. fem., קָטְלָה, take respectively the forms קָטַל, קָטְלָה, before suffixes which have a union-vowel. Before the suffixes בּוֹן, בָּן, they remain unchanged.

(b) The 2 sing. fem. sometimes takes the form קָטַלְתִּי.

(c) The 1 sing. takes the form קָטַלְתִּי, and in one or two places the form קָטַלְתִּי.

(d) The 3 plur. masc. becomes קָטְלוּ, and before the suffixes בּוֹן, בָּן, קָטְלוּן (קָטְלוּ, with נ paragogic, see (40)). The 3 plur. fem. קָטְלָא becomes קָטְלָה.

(e) The 2 plur. masc. becomes קָטַלְתֶּם before suffixes beginning with נ.

(f) The 1 plur. קָטַלְנָא becomes קָטַלְנָה, e.g. קָטַלְנָהּ, *we killed him*; but with suff. of 2 fem. sing. הָ, קָטַלְנָהּ.

It may be useful to exhibit together the forms of the (62.) *Preterite*, as they appear modified in connexion with suffixes:—

<i>Singular.</i>			<i>Plural.</i>		
3, m.	קָטַל	(קָטַל)	3, m.	קָטְלוּ	(קָטְלוּן)
3, f.	קָטְלָה	(קָטְלָה)	3, f.	קָטְלָה	
2, m.	קָטַלְתָּ		2, m.	קָטַלְתֶּם	(קָטַלְתֶּם)
2, f.	קָטַלְתְּ	(קָטַלְתְּ)			
1, c.	קָטַלְתִּי	(קָטַלְתִּי)	1, c.	קָטַלְנָה	(קָטַלְנָה)

The forms of the *Imperative* undergo no change, except (63.)

that the final א of the 2 plur. fem. falls away; so that we have for קָטְלָנָה, קָטְלָנָה.

- (64.) In the *Future*, before suffixes, in those forms which end with a stem-letter, ׀ becomes vocal Sheva.
- (65.) The *Infinitive* undergoes no change before grave suffixes, e. g. מְקַטְלֶהוֹן, מְקַטְלָהוֹן; with the light suffixes it takes the forms מְקַטְלֵי, e. g. מְקַטְלֵנִי. As in Hebrew, it may also take the nominal suffixes, e. g. מְקַטְלֶהוֹן, מְקַטְלֵי.
- (66.) *Participles* can take both the verbal and nominal suffixes. The vowel changes will be the same as those in nouns of the same form.
- (67.) In *Pahel* and *Aphel*, in all forms which end with the third stem-letter, the ׀ of the second stem-letter is changed into vocal Sheva. The terminations of the 2 sing. fem., of the 2 plur. masc., and of the 1 plur. of the Preterite, are modified in the same manner as in *Pehel*.
- (68.) The *Passive* conjugations do not take suffixes, except the *Infinitives*. With suffixes the termination of the Infinitives אֲ- is changed to יָת, e. g. בְּאֲתַרְמוּתָּהוֹן, *in their being raised*. This takes place in *Pahel* and *Aphel* as well as in the Passives. It was mentioned in (42) that this form of the Infinitive sometimes is found without suffixes. The Infinitive with suffixes, especially those of 3 masc., sometimes has no characteristic termination, e. g. אוֹבְדֵי־הוֹן, Deut. vii. 10.
- (69.) The suffixed forms are strengthened in Chaldee, as in Hebrew, by the insertion of נ (*Nun epenthetic*, or rather *Nun demonstrative*; see Gesen., Hebr. Gramm., § 57, 4) between the verbal form and the suffix, e. g. יְקַטְלֶהוֹנָה, יְקַטְלֶהוֹנָה. Sometimes a whole syllable נֶ- is inserted, e. g. יְדַחֲלֶנִי, Dan. iv. 2. The *epenthetic* נ is rarely found with the Preterite. In the Targum of Proverbs an *epenthetic* י appears, e. g. תִּשְׁגְּבֶנִי. In this case, however, the י may be a part of a different form of the suffix.

§ 18.—OF IRREGULAR VERBS IN GENERAL.

It is implied in what has been said that in the deriva- (70.)
tion from the ground-form of the different conjugations,
and in the inflexion of verbs generally, there is the same
analogy throughout; but modifications will be caused by
the repetition in the stem of one of the radical letters, e. g.
קָקַן, and the peculiar properties of certain letters will also
give rise to deviations from the normal type in verbs in
which these letters occur. Verbs thus affected (irregular
verbs) may be classified as:—(1) Those of which one of the
stem-letters is a guttural (*guttural verbs*). (2) Those which
in inflexion lose one of the stem-letters by assimilation or
contraction, as קָקַן, נָנַק (*contracted verbs*). (3) Those of
which one of the stem-letters is one of the feeble letters
אָהוּ (*feeble verbs*).

§ 19.—GUTTURAL VERBS.

The influence of the guttural letters אָההע, and of ר, on the vowels and on syllabication being the same in Chaldee as in Hebrew, the application of the common rules as to these letters in the latter language will indicate the deviations from the regular paradigm in the inflexion of guttural verbs in the Chaldee, so that little more will be necessary than to specify a few of the principal forms.

Verbs Pe Guttural.

Pehal, Pret. עָבַר, 3 f. עָבְרָת, 2 m. עָבְרָת, 1 c. עָבְרָת, (71.)
3 m. plur. עָבְרוּ and עָבִירוּ, &c.; Inf. מְעַבֵּר, מְעַבֵּר: Imp.
2 m. עָבִיר, or עָבַר, 2 f. עָבִיר, or עָבִיר, 2 m. plur. עָבִירוּ,

or עָבְדוּ, 2 m. עָרַק, 2 m. plur. עָרְקוּ, 2 m. אָכּוּל, 2 f. אָכְלוּ, 2 m. אָמַר, 2 f. אָמְרוּ, 2 m. plur. אָמְרוּ; Fut. 3 m. יַעֲבֹד, or יַעֲבִיד, 3 m. plur. יַעֲבֹדוּ, 3 f. plur. יַעֲבֹדוּ, 3 m. יַעֲרֹק, 1 plur. נִעְרַק; 1 Part. עֹבֵד; 2 Part. עֹבִיד.—*Ithpehal*, אֲתַעֲבִיד, and אֲתַעֲבִיד.—*Pahel*, Pret. עָבַד; Fut. 3. m. יַעֲבֹד.—*Ithpehal*, אֲתַעֲבִיד.—*Aphel*, Pret. אָעָבַד, אָעָבַר, אָחָרִיב; Inf. אֲחָזְרָה; Fut. יִחְלִיף, יִתְּוֹר; Part. מִחְזֹר, מִחָלֶם.

Verbs Ayin Guttural.

- (72.) *Pehal*.—Pret. טָעַן, 3 f. טָעַנְתָּ, or טָעַנְתָּ, 1 sing. נִתְּחַנְּנָא, 3 m. plur. טָעַנּוּ, or טָעַנּוּ, 1 plur. Inf. מִתְּחַנֵּן; Imp. 2 m. בָּחַן, בָּחַן; Fut. 3 m. יִבְחֹן, or יִבְחֹן. —*Ithpehal*, Pret. אֲתִבְחֹן, אֲתִבְחֹן, 3 m. plur. יִבְחֹנוּ, and אֲתִלְעֵבוּ.—*Pahel*, Pret. בָּרַךְ, סָאָב, חָרַשׁ, בִּיעַר, חָרַשׁ, אֲטַעֲנָה. —*Aphel*, Pret. אֲבָחַן, אֲבָחַן, 3 f. sing. אֲטַעֲנָה.

Verbs Lamedh Guttural.

- (73.) *Pehal*, Pret. שָׁלַח; 3 f. שָׁלַחְתָּ, אֲמָרְתָּ; 1 sing. שָׁמַעְתָּ, שָׁמַעְתָּ; Imp. 2 m. שָׁבַח; 2 f. שָׁבַחְתָּ; Fut. 3 m. שָׁבַחְתָּ, שָׁבַחְתָּ; 1 Part. שָׁבַח, שָׁבַח; 2 Part. שָׁבַח.—*Ithpehal*, Pret. אֲשַׁבֵּחַ; 3 f. אֲשַׁבֵּחַ, אֲשַׁבֵּחַ.—*Pahel*, Pret. שָׁבַח, 3 f. שָׁבַחְתָּ; Fut. 3 m. יִשָּׁבַח.—*Aphel*, Pret. אֲשַׁבֵּחַ, אֲשַׁבֵּחַ, 1 c. אֲשַׁבֵּחַ.

- (74.) 1. We may observe the varying use of the forms designated by grammarians the *hard* and *soft* combinations (see Gesen., Hebr. Gramm., § 22, 4; § 62, 2), e.g. יַעֲבֹד, and יַעֲבִיד, אֲעָבַד, and אֲעָבִיד.

2. In verbs פִּא, in *Ithpehal*, the פִּא having no full vowel, often falls away, and the ת of the prefixed syllable אֶת then takes *Dag. forte*, e.g. אֶתְחַדֵּשׁ for אֶתְחַדֵּשׁ.

3. The form of 3 fem. sing. of the Preter. of verbs Lamedh Guttural is remarkable, שָׁלַחְתָּ, and not שָׁלַחְתָּ. When ר is the third radical, for the

combination — — , we have — — , e.g. אַמְרַת . A similar form of the 1 sing., הִשְׁפַּחַת , occurs, Dan. ii. 25.

4. Where the first radical in the regular verb would have simple Sheva vocal, in Pe guttural verbs it will have one of the composite Shevas, and most commonly (— —). Verbs פֶּא take (— —) in the *Imper. Pehal*, e.g. אַמֵּר ; and verbs פֶּה in the *Infin. Pehal*, e.g. מְהַרֵּר .

5. In verbs Lamedh guttural we see that Pattach sometimes takes the place of the regular vowel of the third radical, and that sometimes the regular vowel remains, and the guttural takes Pattach *furtive*, e.g. יִשְׁפַח , יִשְׁלַח , אִשְׁפַּח , אִשְׁלַח .

§ 20.—CONTRACTED VERBS פֶּן

PARADIGM C.

The irregularities of verbs of this class are caused by the weakness of the letter נ, and are, as might be expected, nearly the same as those of the same class in Hebrew. They are as follows:—

1. In the *Imp. Pehal*, the *Nun*, which would take (75.) Sheva, is lost, e.g. פֶּן , for נִפֶּן .

2. *Nun* at the end of a syllable, after a preformative, is (76.) assimilated to the following stem-letter, e.g. מִפֶּן , for מִנִּפֶּן ; יִפֶּן for יִנִּפֶּן .

3. We find commonly in some forms a different characteristic vowel from that in the regular verb, e.g. in the *Fut.*, יִפֶּן , or יִפּוֹן , for יִנֶּן ; in *Aphel*, אִפִּיךְ for אִנֶּיךָ .

In Hebrew the *Nun* is regularly retained in verbs which (78.) have a guttural for their second stem-letter; but the same thing does not invariably hold in the Chaldee: thus we have from נָחַת , *Aphel*, אִנְחִית , and not אִנְחִית . On the other hand, in verbs in which the second stem-letter is not a guttural, the *Nun* is not *invariably* assimilated, especially in Biblical Chaldee: thus we have from נָתַן , יָנַתַּן and תָּנַתַּן , and not יָתַן and תָּתַן . This is the more easily accounted

for, as it is not unusual in Chaldee to find Daghesth forte resolved into *Nun*, see (7), e. g. אֲנִידַע for אֲנִידַע. We find forms, but only in the Venice Polyglot, in which the *Nun* is compensated for by a long vowel, instead of its being assimilated to the following consonant, e. g. מִיִּסְבּ, and מִיִּסְק, Infinitives *Pehal*, from נִסְבּ, and נִסְק.

In Dan. ii. 16, we find the singular form יִנְתֵּן for יִנְתֵּן, from נָתַן, — taking the place of ם, the usual vowel of the *Fut.* of this verb.

§ 21.—CONTRACTED VERBS עֵעֵ

PARADIGM D.

The following are the chief irregularities of these verbs :—

- (79.) 1. The stem by contraction becomes monosyllabic, and has the vowel which the *second* stem-letter would take in the full form, e. g. קִק for קִקִּי. In the *Participles*, and in *Pahel*, the contraction does not take place. (a) In some of the forms so contracted no trace remains of the dropped stem-letter, e. g. in the Pret. 3 masc. sing., 2 masc. sing., 2 fem. sing., 2 masc. plur., 2 fem. plur., 1 com. plur.; in the Imper. 2 masc. sing., 2 fem. plur. In these cases there is either no affirmative, or one beginning with a consonant. (b) In other forms the lost letter* is compensated for by Daghesth in the *second* radical. This takes place in those forms of the Preter. and Imper. *Pehal*, of which the affirmatives begin with a vowel. (c) In other forms again the dropped letter is compensated for by Daghesth in the *first* stem-letter. This, as will be seen by inspection of the Paradigm, takes place in the Infin. and Fut. *Pehal*, and in *Aphel* throughout. (d) Sometimes the reduplication is thrown back upon the ן of the preformative in *Ithpehal*,

e. g. אֲתֶּדֶק, אֲתֶּעַל, but we find also the *Ithpehal* regularly formed, e. g. אֲתִנָּז.

Rem. 1.—It will be observed that these irregularities are not in all respects analogous to those of the same class of verbs in Hebrew. In the Hebrew the contraction is for the most part indicated by a Daghesh in the *second* stem-letter, whereas in Chaldee, in many cases, it is the *first* radical which is doubled. The Chaldee mode of inflexion, however, is sometimes found in Hebrew, see Gesen., Hebr. Gramm., § 66, 5.

Rem. 2.—In the Chaldee there is nothing similar to the inserted vowel (see Gesen., Hebr. Gramm., § 66, 4) by which in certain forms of Hebr. עֵ verbs the Daghesh of the final radical is rendered audible.

2. The conjugations *Pahel* and *Ithpahel* when they occur (80.) are regular. Instead of these, however, *Palpel* and *Ithpalpal*, or *Pohal* and *Ithpohal*, are commonly employed, e. g. אֲשַׁתְּכִים, יִנְלִל, אֲדַקֶּדֶק, דַּקֶּדֶק (Fut.).

3. The Participles *Pehal* are usually formed regularly, (81.) as in the Paradigm. The forms דַּקֶּן of 1 Part. and דַּקִּין of 2 Part., however, are found. Such forms as כִּיֶּד, דַּאֶק should, perhaps, be referred to verbs עֵ.

In the form הִנְעֵל, Dan. ii. 25, Pret. Aphel, from עָלַל, the *Nun* represents the Daghesh of the first stem-letter, see (7).

§ 22.—FEEBLE VERBS פִּי

PARADIGM E.

Verbs פִּי in Chaldee, as in Hebrew, are divided into three classes:—(1) Those which are properly פִּי, or of which the first radical was originally י. (2) Those properly פִּי. (3) Those in which the י does not quiesce in *i* or *e*, but is assimilated as נ in פִּנִּי verbs.

Verbs originally פִּי.

Verbs originally פִּי are more numerous than those of (82.)

the other classes. Their irregularities are as follows:—
 (a) In the Imper. *Pehal* the first radical is dropped, and the resulting monosyllabic form usually has the vowel — , e. g. דָּע , הָב , from יָדַע , יָהֵב (10, a). In the Fut. *Pehal* the ׳ of the stem quiesces in — , and often falls away, e. g. יִלֵּד , יִלֵּד .
 (c) In *Aphel* the original ׳ appears, and changes the characteristic vowel into the homogeneous Cholem, in which it quiesces, e. g. הוֹדַע , אֱוִלֵּד for הוֹדִיעַ , אֱוִלִּי . Fut. יִוְסַף for יִוְסַף .

- (83.) *Pahel* and *Ithpahal* are for the most part regular. Such forms as אֱתִוֵּלֵּד for יִלֵּד , אֱתִוֵּלֵּד , in which the original ׳ appears, are sometimes to be met with. *Ithpehal*, likewise, is usually regular. In *Aphel* the characteristic ה (for א) is frequently retained after the preformatives in the Fut. and Participles: see (50). Examples are יִהוֹדַע for יִדַּע , מְהוֹדַע for מִדַּע .

Verbs originally ׳פ.

- (84.) In verbs properly ׳פ in the Fut. *Pehal* the ׳ quiesces in — , which is the more usual form, or in — , e. g. יִיטֵב , יִיָּקֵר , but also יִיטֵב . In *Aphel* the ׳ usually quiesces in — , e. g. הִיטֵב , הִיָּקֵר . The ׳ , however, is sometimes retained as a consonant, e. g. אֵילִיל .

Rem.—From such examples of double forms as יִיטֵב , יִיטֵב , given above, it may be seen that the distinct modes of inflexion of the two classes of ׳פ verbs are not always observed. In *Aphel* in particular this interchange is common, and in many instances we find side by side both forms from the same verb.

§ 23.—CONTRACTED ׳פ VERBS.

- (85.) In the third class of ׳פ verbs, the ׳ does not quiesce in a long vowel, but is assimilated as ג . This assimilation

takes place in the Infin. and Fut. *Pehal*, and throughout in *Aphel*. Thus יָדַע, Infin. *Pehal*, מֵדַע; יָצַע, Preter. *Aphel* (*Hiphil*), הִצִּיעַ; יָקַף, Preter. *Aphel*, אֶקֶף. Sometimes after the contraction the Daghes is resolved by נ, e.g. יָצַב, Infin. *Aphel*, אֲנַצְבָּא. It sometimes happens that we find in the same verb both modes of inflexion, e.g. מִיתַב, יִיתַב, and יָתַב, מִתַּב, from יָתַב; יִידַע, and יָדַע, or יִנְדַע, from יָדַע.

§ 24.—FEEBLE VERBS פֶּא.

Verbs פֶּא properly belong to the class of guttural verbs; but in certain verbs and forms the א loses its consonant power, and quiesces in a long vowel.

(a) In some verbs, e.g. אָמַר, *to say*; אָכַל, *to eat*; אָתָּה, (86.) *to come*; אָבַד, *to perish*; אָזַל, *to go*; the א in the Infin. and Fut. *Pehal* quiesces in \bar{a} , e.g. יֹאמַר, יֹאבַד, מֹאכַל, and sometimes is changed into \bar{i} , which likewise quiesces, e.g. מִיבַד, יִיכֹל, יִיזַל. Throughout *Aphel* the א in these verbs is changed into \bar{i} , e.g. Preter. אוֹבַד, אוֹכַל, and הוֹבַד (an exception is אוֹכַל, from אָכַל); Fut. יְהוֹבַד. The Hophal הוֹבַד occurs Dan. vii. 11.

(b) Three verbs, אָבַד, *to perish*; אָלַף, *to learn*; אָסַף, *to heal*, exhibit in the Fut. and Participles *Pahel* a contracted form in which the א usually falls away, e.g. תֵּאֲלֹף, or תִּלֹּף, for תֵּאֲלִיף; מֵאֲסִי for מֵאִסִּי. The 2 Part. *Aphel* of אָמַן, מְהִימָן, occurs Dan. ii. 45.

(c) In some verbs, in *Ithpehal* and *Ithpahal*, the א falls away, and is compensated for by Daghes in the ת of the preformative, e.g. אֶתְאַשֵּׁר for אֶתְאֲשֵׁר; אֶתְאַנֵּר for אֶתְאֲנֵר.

Rem.—The identity of the forms of verbs פֶּא in several cases with those of verbs פִּי, or פִּי, should be observed.

§ 25.—FEEBLE VERBS ע" AND ע".

PARADIGM F.

The relation between verbs ע" and ע" is more intimate in the Chaldee than in the Hebrew, and there is a greater interchange of forms. The inflexion of this class of verbs is also easier and simpler in the Chaldee than in the Hebrew. The following are the chief peculiarities:—

- (87.) In *Pehal*, with the exception of the 1 Part., and in *Aphel*, the stem is always monosyllabic, e. g. אָקִים, סִיב, קָם. The preformatives of the Fut. and Infin. of both conjugations usually take ַ (ֿ in the 1 sing. of the Futures, and in the Infin. *Aphel* on account of the א); however, in the later Targums we find ַ, or ֿ (ֿֿ), e. g. such forms as אִתּוֹב, יִחּוֹב, אָמוֹת.
- (88.) In the conjugation *Ithpehal* in this class of verbs, the ת of the preformative is doubled, and the monosyllabic stem takes ַ, e. g. אִתְּקָם, but sometimes also ֿ, e. g. אִתְּקִים, which latter is the regular Syriac form, e. g. ܐܬܬܩܡܐ.
- (89.) In many verbs, in place of the conjugations *Pahel* and *Ithpahel*, we have *Fohel*, or *Palpel*, and their Passives. In other cases the flexion is regular, ֿ however always appearing as the middle stem-letter, e. g. אִתְּקִים, קִים. Examples of *Pohel* and *Palpel* are רוֹמִים, Fut. יְרוֹמִים; טַמְטִים, Inf. טַמְטָמָה, from רוֹם and טוֹם.
- (90.) In some instances the *Aphel* is found formed as in verbs פִּי, e. g. אִדְּיָקוּ, אִקִּים; in others as in verbs עֵעַ, e. g. אִטְיָה. The 1 Part. has in a few instances the form מִתִּיב; and in Biblical Chaldee we find in one place מִהִקִּים, Dan. ii. 21.

Rem.—Verbs in which the middle stem-letter is **ו** *moveable* are, as far as regards this letter, perfectly regular. If the verb be also **ל**, or **ה**, the **ו** is always moveable. When two verbs are found having the same stem-letters, one being a quiescent verb, and the other with **ו** moveable, they are usually entirely distinct in signification, e. g. **שָׁנַח**, *to sink*; **שָׁנַח**, *to germinate*. Sometimes there is an interchange of forms, as from **לָגַט**, Pret. *Pehal* **לָטַט**, but with suffix **לָטַטְנִי**.

§ 26.—VERBS **ל**.

PARADIGM G.

Verbs **ל** in Chaldee embrace not only verbs properly **ל**, but also verbs corresponding to the Hebrew verbs **ל**, which latter class again comprehends verbs **ל** and **ל**, or verbs of which the third stem-letter was originally **ו** or **י**. The anomalies of these verbs arise from the **ס** quiescing in a long vowel, **ֹ** or **ֻ**, or being represented by **י**, which likewise generally, though not always, quiesces in a long vowel, **ֹ** or **ֻ**, or falling away altogether. In the following more particular statement of the peculiarities of this class of verbs, we shall for clearness consider separately the cases where the last radical is, and is not, the last letter of the form.

1. In the forms which end with the third radical, either (91.) the **ס** remains, as in the ground-form, or it is represented by **י**. In the Preterites of the derived conjugations **י** takes the place of **ס**. In all the Imperatives (2 masc. sing.), the third radical is generally **י**. In the Infin. *Pehal*, and in the Futures and Participles, we find forms both in **ס** and **י**, the forms in **ס** being more common in *Pehal*, those in **י** in the other conjugations. Where **ס** remains, it quiesces in **ֹ** or **ֻ**, in **ֹ** in the Preter., and sometimes in the Infin. *Pehal*, in **ֻ** in all the other forms. The final **י** quiesces in **ֹ** or **ֻ**, except in the Passive Participles of *Pahel* and *Aphel*;

in the Preterites and Imperatives we find forms both in ' and ' ; in the Futures and Participles (except the 2 Part. *Pehal*) the final ' quiesces in . In the Passive Participles of *Pahal* and *Aphel* the ' is moveable, e. g. מְגִלִּי, מְגִלִּי.

- (92.) 2. With respect to the forms corresponding to those of the regular verb, in which the third radical is *not* the final letter.

Before the affirmative תֹּ of the 3 fem. sing. Preter. *Pehal*, in the 3 masc. plur. Preter., and the 2 masc. plur. Imper., in the forms of the Fut. in יִ and וְ, the א is lost, e. g. יִגְלוּ, תִּגְלוּ, יִגְלוּ. In some forms, e. g. the 3 fem. plur. Preter. *Pehal*, in several of the Infinitives, and in 2 fem. plur. Imper. *Pehal*, it remains, but is not heard, e. g. גִּלְאָה, גִּלְאָה, גִּלְאָה. The א is changed—(a) into ' quiescent before the affirmatives of the 1 and 2 sing. and plur. of the Preterites, as well as in the 3 masc. plur., e. g. גִּלְתִּי, גִּלְתֶּם, גִּלְתִּי, גִּלְתֶּם; (b) into ' moveable before the affirmatives of the 3 fem. sing. and plur. of the Preterites of the other conjugations, except *Pehal* (in some of these forms it is doubled), before the affirmative יִ in all the Futures, e. g. אֶגְלִי, אֶגְלִי, and also in the forms of the Infin. מְגִלִּי, and of the 2 masc. sing. Preter. *Pehal*, גִּלְתִּי.

§ 27.—REMARKS ON THE PARADIGM OF VERBS לֹא.

- (93.) 1. *Preter.* In *Pehal* in the 3 plur. masc. and fem. we find the double forms גִּלוּ and גִּלּוּ; גִּלְאָה and גִּלְאָה; and similarly in the 3 masc. plur. of the other conjugations forms both in יִ and יִ, e. g. אֶגְלִי, אֶגְלִי. In the 3 masc. plur. Preter. *Pehal* we have sometimes the termination ה, like the Hebrew, instead of ו, e. g. גִּלוּ. In the later Targums we find as the termination of the 3 plur. fem. Preter. אֶגְלִי, instead of אֶגְלִי, e. g. קִרְאָה. In Dan. iv. 22, we find the form of the 2 masc. sing. Preter. *Pehal*, רִבִּית.

2. *Imper.* The 2 fem. sing. sometimes ends in ָ , e.g. אַלֶּסָּ , and the (94) 2 fem. plur. in ָ , e.g. קִרְנָּ .

3. *Future.* For the termination וֹן of the 3 and 2 masc. plur. we (95.) sometimes find וֵן , e.g. יִשְׁנֶנּוּ . The וֹן of the termination וֹן is sometimes apocopated.

4. *Infinitive.* The form of the Infinitive *Pehal*, with a paragodic ס , (96.) e.g. מִבְּצִיאָּ , is seldom found, except when the Infin. is joined with a Preposition (the gerund). The Infinitives of the other conjugations terminate in יָּ in Biblical Chaldee, e.g. הִתְחַוִּיָּה ; and in the later Targums in some instances in וֵי , e.g. רְצִוֵּי .

5. *Participles.* The 2 part. *Pehal* of the form גְּלִי has sometimes compound Sheva under the first radical, even when not a guttural, e.g. גְּלִי , Dan. ii. 19.

Apocopated forms.

The apocopated Future, which is so marked a character of verbs לָּה in (98.) Hebrew is also sometimes found in לָּא verbs in the Chaldee, though its occurrence is not frequent. Examples are תִּשְׁתָּ , from שָׁתָּה , יִהְיֶה , for יִהְיֶה , from הָיָה . The apocopated form is also to be met with in the Imperative, e.g. אֲשָׁתָּ apoc., and with ס prosthetic for שָׁתָּה .

§ 28.—VERBS לָּא , WITH SUFFIXES.

While, generally speaking, the forms of the other irregular verbs with suffixes, do not differ from those of the regular verb, the forms of verbs לָּא , in consequence of the peculiarities of the final syllable, exhibit deviations from the regular type. Thus (a) the quiescent ס and י at the end of the forms of the Preter. and Fut. are usually (though not invariably) dropped, and the forms of the Preter. take the suffixes with the union vowel (ָ), or ($\text{ַ$); those of the Fut. with ָ *epenth.*, e.g. Preter. תִּלְנִן , תִּלְנִנִּי ; Fut. יִתְלַנֵּנִי , יִתְלַנֵּנִי ; Fut. *Pahel*, אֲשִׁנֵּנָּה . The quiescent י , on the other hand, is retained in the Imper., e.g. רְמִיָּה . (b) The י of 3 masc. plur. Pret. *Pehal*, and of 2 masc. plur. of the

Imperatives, is changed into י, and the termination יי of the 3 masc. plur. of the other Preterites is changed into יי, e. g. רְמוּנִי (on the other hand, רְמוּנוֹן, Josh. x. 27).

The forms of the Preterites in ית and ית remain unchanged, e. g. חִייתָהּ.

§ 29.—VERBS DOUBLY IRREGULAR.

There are many verbs, two of whose stem-letters are affected by the causes of irregularity that have been specified, e. g. verbs which are both פֿ and לָא, both בִּי and לָא. Such verbs sometimes exhibit the anomalies of both the classes of irregular verbs to which they belong; sometimes those only of one. Generally speaking, double irregularities are exhibited in the forms of those verbs only whose first and third radicals belong to the class of letters which give rise to irregular forms.

(100.) Verbs פֿ and לָא (לָהּ) usually exhibit the irregularities of both classes, e. g. נִשָּׂא, *Imp. Pehal*, שָׂא; בָּדָא, *Preter. Aphel*, אָדִי.

(101.) Verbs פֿ and לָא, likewise, are doubly anomalous, e. g. אָתָא, *Inf. Pehal*, מִתִּי, or מִתָּא; *Fut. Pehal*, יִיתִי; *Preter. Aphel*, אִיתִי, like אִכֹּל; also הִיתִי; *Inf. Aphel*, הִתְתָּא; *Preter. Ithpehal*, אָתָא; *Fut. Pehal*, יִסִּי; *Part. Pehal*, מִסִּי.

(102.) Verbs פֿ and לָא; e. g. יָעָא, *Fut. Pehal*, יִיעָא; *Fut. Pehal*, יָמִי; *Fut. Pehal*, יָדָא; *Preter. Aphel*, יָדִי; *Fut. Aphel*, יָדָא; *Preter. Aphel*, אָחִי; 1 *Part. Aphel*, מוֹחִי and מוֹחִי.

§ 30.—DEFECTIVE VERBS.

(103.) To the class of defective verbs properly belong all those which want any mode or tense. As, in fact, few verbs are found in all their forms in the Chaldee literature which is extant, it may not in all cases be easy to determine whether a verb is really defective, or whether, if we possessed a

greater extent of literature, the forms not now found would be ascertained to have been in use. We observe, however, in the literature which remains some pairs of verbs, generally seen to be cognate, in which one of the pair supplies the forms wanted in the other, like *ἐρχομαι, ἦλθον*, &c., in Greek; *fero, tuli, latum*, in Latin. Examples are—

יָתַב and **נָתַן**, *to give*. The former is used in the Preter. and Imp. Pehal, and in Ithpehal; the Fut. and Inf. Pehal of the latter are generally used.

סָלַק and **נָסַק**, *to ascend*. The latter is used in the Inf. and Imp. Pehal, and in Aphel; the former in the Preter. Pehal, in Pahal, in Ithpehal, and Ithpahal.

שָׁתָא and **שָׁקָא**, *to drink*. The former is used in Pehal, the latter in Aphel.

הָלַךְ and **הָיָךְ**, *to go*. The latter is found in the Inf. and Fut. Pehal; the former generally in Pahal.

CHAPTER III.

OF THE NOUN.

§ 31.—PRIMITIVES AND DERIVATIVES.

NOUNS may be regarded as either *primitive or derivative*. (104.) *Derivatives* again are divided into *verbals*, or those derived from the verb, and *denominatives*, or those derived from other nouns.*

* In reference to the distinction of *verbals* and *denominatives* it should be held in mind that many so-called *verbal derivatives* are in no respect more derived than the corresponding verbs, but that both come side by side from the

The *primitive* nouns are simple in form, and many of them are monosyllabic. They are the words which denote the 'necessary primitive aspects of life,'* thus including the terms which express some of the most obvious relations, such as *father, mother, &c.*; the names of parts of the body, and the designations of other palpable ideas.

- (105.) Of the two classes of derivatives the *verbals* are by far the more numerous. In treating of verbal derivatives it is convenient to regard as the stem-word the 3 masc. sing. Preter. of the verb. Some nouns are identical with the stem-word, e. g. סֵפֶר, *book*, from the verb סָפַר; others differ from it only in their vowels, e. g. אֶסֶר, *edict*, from אָסַר; in others again one of the stem-letters is found doubled, e. g. גָּנַב, *thief*, from נָגַב, or the form is modified by certain letters prefixed, inserted, or suffixed, e. g. מִדְבָּר, *desert*, from דָּבַר; תַּלְמִיד, *disciple*, from לָמַד; אוֹלָפֶן, *doctrine*, from אָלַף. The formative letters in Chaldee, corresponding to the *Heemantiv* letters in Hebrew, are האמנשתין, of which שְׁהִתִּימָא are prefixed, וי are inserted, and תִּאֲהֵמֶן are suffixed.

§ 32.—ON THE MARKS OF GENDER OF NOUNS.

- (106.) The Chaldee, as well as the other Shemitic languages, has but two genders,—the *masculine* and *feminine*. The names of objects which in other languages are neuter, and

same primitive root, which may be regarded as the source of both forms, e. g. מֶלֶךְ, *a king*, cannot properly be said to be derived from מָלַךְ, *to reign*, the noun being unquestionably as old, if not older, than the verb. See Gesen., Hebr. Gramm., §§ 30, 80. It is, however, practically convenient in all cases to speak of the 3 masc. sing. Preter., i. e. the simplest form of the verb, as the stem-word.

* Fürst, Lehrgeb., § 178.

nouns expressing abstract ideas, are, in the Chaldee, masculine or feminine, but more commonly the latter.

As respects their form, feminine nouns only have a (107.) characteristic termination. The feminine endings are אֵ- (הֵ-), יֵ- , וֵ- , וֵי (וֵית , וֵית , וֵית). With respect to the first of these, care must be taken not to mistake for the feminine termination the mark of the emphatic state of masculine nouns, § 38, which is identical with it.

The termination הֵ- is according to the Hebrew orthography, and is (108.) not a proper Chaldee form, except in the case of feminine nouns formed from masculines in יֵ- , in which it is the regular termination, e. g. בְּסִיִּי , *a Chaldee*; בְּסִיִּיָּהּ , *a Chaldee woman*.

There are several nouns which are feminine, though not having any of (109.) the characteristic feminine terminations. Such are the names of countries, and of towns, and appellatives denoting localities generally, the names of members and parts of the body, particularly of those that are double, and of instruments, e. g. אֶרֶץ , *path*; אֹזְן , *ear*; חֶרֶב , *sword*.

§ 33.—VERBAL NOUNS.

Verbal nouns are connected in form and meaning with (110.) the Participles and Infinitives of the corresponding verbs, and, generally speaking, nouns having the forms of Infinitives, denoting the *action*, or *state*, &c., are in signification *abstract*, while participial nouns, denoting the *subject* of the action or state, are *concrete*. It should be observed that the forms of the Infinitive and Participle to which the nouns are related are not always found in the Chaldee, but must be sought for in the cognate dialects, the Hebrew and Arabic.

*Forms of Verbal Derivatives.**(a) Nouns derived from Pehal.*

(111.) I. The following are some of the most ordinary forms derived from Participles, or participial nouns, with concrete significations:—

1. קָטַל, קָטַל, קָטַל, various forms of the first participle, e.g. מֶלֶךְ, *king*; גִּבֹּר, *man*; יָבֵשׁ, *dry*; כֹּהֵן, *priest*; עָלָם, *age*;—from a לָא verb, דָּכִי, *pure*;—from verbs עָע, דָּךְ, *thin*; רַב, *great*;—from verbs עו, קָמָא, *statue*; נוֹמָא, *sleep*.

2. קָטַל, קָטַל, intensive forms; e.g. בֹּדֵב, *liar*; גִּנֵּב, *thief*; גִּבֹּר, *hero*, lit. *very strong one*, comp. with גִּבֹּר, *man*, lit. *strong one*. From a לָא verb, עָלִי, *exalted*.

3. קָטַל, קָטַל, other forms of the first participle (to the first of which belong several adjectives expressing colours), e.g. סוֹמֶק, *red*; עוֹלָיִם, *youth*.

4. קָטַל, another intensive form, to which belong several adjectives denoting corporal defects, this sense being derived from the notion of intensity so great as to be vicious, e.g. אֵלֵם, *dumb*; חֲרָשׁ, *deaf*.

5. קָטַל, קָטַל, קָטַל, forms of the second participle, from which many adjectives are derived, e.g. דָּחִיל, *terrible*; זָחִיר, *small*; אֲבוּל, *gate*; יָנוּק, *suckling*.

(112.) II. The following are nouns having the forms of Infinitives, and generally abstract in signification:—

1. קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, e.g. שָׁלָם, *peace*; כִּבְשׁ, *step*; טָעַם, *taste*; כִּבְשִׁי, *stool*; צָרָה, *need*; שְׂבוּקָה, *forgiveness*; לְבוּשׁ, *garment*;—from a verb עָע, חֶן, *grace*;—from a verb פִּי, דַּעַת, *knowledge*; יָדִיעָא, *science*;—from a verb לָא, דְּכוּתָה, *purity*.

2. מְקָטַל, מְקָטַל, e.g. מִזְרָק, *bowl*; מִדְּבַח, *altar*;—from verbs פִּן, מִפָּר, *saw*; מִפְּרָא, *prison*;—from a פִּא verb, מִימָר, *word*;—from a verb עו, מְמוּשׁ, *touch*.

(b) *Nouns derived from the other Conjugations.*

1. *Infin. Pahel.* קָטַל, קָטוּל, קִטְּוִיל (Arab. form); e. g. חָפַל, *destruction* (113.); יִבְבָּא, *clamour*; קִדְּוִישׁ, *sanctification*; תִּשְׁלִימָא, *reward*;—from a verb, צִיּוּר, *form*. Of the form מְקַטֵּל (Infin. of Hebr. Puhal), מְזוּמָן, *preparation*.

2. *Pahel Participle.*—מְקַטֵּל, e. g. מִשְׁפּוֹשׁ, *servant*.

3. *Infin. Aphel.*—מִקְטִיל, אִקְטִילָה (תִּקְטִילָה), e. g. מִלְּשִׁין, *author*; הִטְמִנָּה, *concealment*;—from verbs אִנְחִיתָא, *war*; אִנְהָרִית, *illumination*;—from a verb פִּי, אִקְפִּית, *cincture*;—from a verb עִי, אִקְפָּא, *agitation*.

4. *Schaphel.*—שִׁקְטוּל, e. g. שִׁעְבּוּד, *servitude*; *Palpel*; e. g. גִּלְגַּל, *wheel*, from גָּלַל.

Rem. 1.—As there are some common forms of Infinitives and Participles, e. g. קָטַל, a question must in some cases arise, whether a noun should properly be regarded as derived from an Infinitive or a Participle. The sense will not always indicate to which class it belongs, as nouns derived from Participles may be abstract, and those derived from Infinitives, concrete,—a fact which need not appear strange, as the use of the *abstract* for the *concrete*, and *vice versá*, is common in all languages.

Rem. 2.—Forms derived from Passives will readily present themselves, e. g. אִתְגְּרוּשָׁא, *tumult*.

§ 34.—DENOMINATIVE NOUNS.

Denominative nouns include those formed from other nouns, whether the latter be primitive or derived from verbs. The denominatives are in many cases analogous in form to the different classes of verbals, their mode of formation being derived from that of verbals, which were a more ancient part of the language.

The following are some of the common forms:—

(114.)

1. Nouns with the termination יָ, generally adjectives, and forming from numerals, and from the proper names of persons and countries, Ordinals, Patronymics, and Gentiles, e. g. נְכָרִי, *stranger*; כַּשְׁדִּי, *Chaldean*; רְבִיעִי, *fourth*.

2. *Concretes* formed by the addition of יָתֵר, e. g. אֲחֵרִי, *another*; מִזְבֵּן, *seller*; מְבַסֵּר, *despiser*.

3. Many *feminines* terminating in ית and ית־, and being the *abstracts* corresponding to the *concretes* from which they are formed, e. g. מַלְכוּת, *kingdom*, from מֶלֶךְ; אֶלְמָנוּת, *widowhood*, from אֶלְמָן; אֲרָשִׁית, *a rooting up*, from אָרַשׁ.

4. Forms like (a, 2) of the *Verbals*, e. g. דַּרְעָה (for דַּרְעָה) *doorkeeper*, from דָּרַע; סָפֵן, *sailor*.

§ 35.—OF THE PLURAL OF NOUNS.

(115.) The *plural* termination of *masculine* nouns is יָ, added immediately to the singular, e. g. סֶלֶךְ, *rock*, plur. סֶלֶכִּים, *rocks*; but (a) nouns ending in אֵ, or יָ, derived from verbs לָא, in the plural terminate in יָ; and (b) those ending in יָ or אֵ in the plural terminate in יָ, e. g. גִּלְגָּל, plur. גִּלְגָּלִים; קַדְמִי, plur. קַדְמִיִּים.

(116.) The plural termination for the *feminine* gender is יָתֵר, e. g. מְדִינָה, *province*, plur. מְדִינֹת. This termination immediately takes the place of the termination of singulars ending in אֵת, but (a) feminine nouns ending in אֵת (from masculines in יָ) form their plural in יָתֵר, and (b) feminines in וֹ, וִי, and יָ in the plural terminate in יָתֵר and יָתֵר, e. g. קַדְמָה, plur. קַדְמֹת; מֶלֶךְ, plur. מְלָכִים; רֶבִי, plur. רַבִּים; מִשְׁרֵי, plur. מִשְׁרֵיִם.

(117.) In the *Chaldee*, as in the *Hebrew*, many nouns which in the singular have the form of masculines take the *feminine* termination in the plural, e. g. אָב, *father*, plur. אֲבָהֵן; שֵׁם, or שֵׁם, *name*, plur. שְׁמֵהֵן; אֲסִי, *physician*, plur. אֲסִינֵן; כִּסֵּא, *throne*, plur. כִּסְאֵן.

(118.) Again, many nouns of the *feminine* form in the singular have the *masculine* plural termination, e. g. אֵלָה, *ell*, plur. אֵלִים; מִלָּה, *word*, plur. מִלִּין; תַּבָּא, *chain*, pl. תַּבִּין.

(119.) Some nouns have a double form, both the *masculine*

and feminine, in the plural, e.g. אִמָּה, plur. אִמִּין and אִמָּהֶן ; בִּרְכָּה, *blessing*, plur. בִּרְכִּין and בִּרְכָּן ; יוֹם, *day*, plur. יוֹמִין and יוֹמָן ; קוֹל, *voice*, plur. קוֹלִין and קוֹלָן ; שָׁנָה, *year*, plur. שָׁנִין and שָׁנָן.

In some cases, to the feminine plural termination, a second plural termination is added, e.g. בְּתוּלָתָן, עֲלִימָתָן, where the construct plurals, as if they were singulars, receive the plural termination תָּן.

Some nouns are found only in the singular, e.g. דָּהָב, *gold*; בְּרִזָּל, *iron*; (121.) כֶּסֶף, *silver* (the pl. כֶּסֶפִּין denotes silver coins). Others occur only in the plural, e.g. שָׁמַיָּה, *heavens*; חַיִּין, *life*; מַיִין, *water*; פָּנִין, *face*; particularly those denoting different times of life, e.g. נְעוּרִין, *boyhood*.

The dual number is found only in a few instances, in Biblical Chaldee. In the Targums תְּרִין, *two*, is sometimes used with nouns to supply the want of a dual.

§ 36.—STATES OF NOUNS.

Besides the states of nouns known in the Hebrew as *the* (122.) *absolute* and *the construct*, there is in the Syriac and Chaldee a third state termed *the emphatic*, or *the definite*. This state is marked by the termination of the noun, and its effect originally was to supply the place of the definite article, e.g. מֶלֶךְ, *king*; מֶלֶכָּה, *the king*, equivalent to הַמֶּלֶךְ in Hebrew. However, in the existing language the original definite sense attached to the emphatic state is in many cases lost, and we find words in this state where it is not intended to express a definite sense. The departure from the original use of the emphatic in this respect is, it may be observed, greater in the Syriac than in the Chaldee.

§ 37.—OF THE CONSTRUCT STATE.

The form of a noun in the *construct* state differs less (123.) from the absolute form in the Chaldee than in the Hebrew, for the absolute forms in the Chaldee being shorter, are less susceptible of contraction. The construct state is, there-

fore, generally distinguished only by its termination. The peculiar terminations are stated in the following rules:—

a. Masculine nouns in the singular have no characteristic termination for the construct state.

b. The termination יָ of masculine nouns in the plural is changed into יִ, e. g. חֲכִימִין, *wise men*; חֲכִימֵי בָבֶל, *wise men of Babylon*.

c. The termination אָ or הָ of singular *feminine* nouns is changed into תָ. Nouns terminating in וּ and יָ assume the terminations וֹת and יֹת,* e. g. מְדִינָא, *province*; מְדִינַת בָּבֶל, *province of Babylon*; מַלְכוּ, *kingdom*; מַלְכוּת דָּרְיוֹשׁ, *kingdom of Darius*.

d. The feminine plural termination יֹת is changed into תָ, and similarly, וֹת and וֹת become וֹת and וֹת, e. g. מְדִינַת מַלְכוּתָא, *provinces of the kingdom*.

§ 38.—OF THE EMPHATIC OR DEFINITE STATE.

(124.) The characteristic of this state in both genders and numbers, with the exception of case (*h*) mentioned below, is the termination אָ, which is applied to the noun according to the following rules:—

a. Singular *masculine* nouns not terminating in אָ, or יָ, take immediately the termination אָ, e. g. טוֹרָא, from טוֹר. If the noun admits of contraction, the אָ is added to its shortest form, e. g. מַלְכָּא, from מֶלֶךְ or מֶלֶךְ.

* The terminations וֹת and יֹת are commonly spoken of as the original feminine terminations, which, the ת being dropped, become וּ and יָ, see (10, *c*), and note. The truth rather is, that וּ and יָ were original characteristic feminine terminations, and that a kind of case-ending for the construct state was formed by the addition of ת. Quite analogous is the relation of the fem. termination אָ to the construct termination תָ. See Fürst, *Lehrgeb.*, § 181.

b. Masculines terminating in \aleph , in the emphatic state have the termination \aleph ; e. g. גִּלְיָא , from גִּלְיָא .

c. The termination ִי of masculine nouns in the plural is changed into \aleph , e. g. מִלְכֵיָא , from מִלְכִין . Nouns terminating in \aleph in the sing., which in the plur. end in ִי , have for the plur. emphatic termination, as others, \aleph , e. g. גִּלְיָא , from גִּלְיָן , plur. of גִּלְיָא .

d. Singular *feminine* nouns ending in \aleph form the emphatic by substituting for the fem. termination ָה , and those ending in ִי , ִי , ִי , form the emphatic immediately from the construct state by adding \aleph , e. g. from מִלְכָּה , emph. מִלְכָּתָה ; from מִשְׁרֵי , constr. מִשְׁרֵית , emph. מִשְׁרֵיתָה ; from מְלָכוֹ , constr. מְלָכוֹת , emph. מְלָכוֹתָה .

e. If the feminine singular terminates in \aleph , the emphatic terminates in ָה ; and if the singular terminates in ָה , the emphatic terminates in ָה , or ָה , e. g. גִּלְיָתָה , from גִּלְיָה , קְדָמִיתָה , or קְדָמִיתָה , from קְדָמָה .

f. The emphatic of feminine plural nouns is formed by adding \aleph to the construct plural, e. g. מִשְׁרֵיתָה , מִדִּינָתָה , מְלָכוֹתָה .

g. If the feminine singular ends in ָה , the form of the emphatic plural is ָה (the ִי of the masc. from which the fem. noun is derived being restored), e. g. קְדָמִיתָה , from קְדָמָה .

h. The exception to the \aleph termination is in the case of masculine nouns ending in the singular in ִי , of which the termination of the emphatic singular is ָה , and that of the emphatic plural is \aleph , e. g. קְדָמִי , emph. sing. קְדָמָה ; emph. plur. קְדָמָי , which is the same as the constr. plur. This is the common form of patronymics and adjectives, and is the masc. form corresponding to fem. nouns in ָה , see case (e). Instead of the anomalous forms of the emph.

plur. of nouns of this class, קְדַמְתָּא, קְדַמְתָּא, sometimes, but less frequently, the regular forms קְדַמְתָּא, קְדַמְתָּא, are found.

§ 39.—ON THE SUFFIXES OF NOUNS.

The suffixes appended to nouns, and denoting the genitive of the pronouns, are different in form according as they are appended to singular or plural nouns. The following are the suffixes of each class:—

SUFFIXES OF SINGULAR NOUNS.

<i>Singular.</i>			<i>Plural.</i>		
(125.)	1, c.	אִי, <i>my.</i>	1, c.	נָא, <i>our.</i>	
	2, {	m. אִי, (אִי), f. אִי, (אִי),	2, {	m. כּוֹן, כּוֹם, f. כּוֹן,	<i>thy.</i> <i>your.</i>
	3, {	m. אִי, f. אִי,	3, {	m. חוֹן, חוֹם, f. חוֹן, חוֹן,	<i>his.</i> <i>her.</i> <i>their.</i>

SUFFIXES OF PLURAL NOUNS.

<i>Singular.</i>			<i>Plural.</i>		
(126.)	1, c.	אִי, <i>my.</i>	1, c.	נָא, <i>our.</i>	
	2, {	m. אִי, (אִי), f. אִי,	2, {	m. יְכוֹן, f. יְכוֹן,	<i>thy.</i> <i>your.</i>
	3, {	m. אִי, אִי, f. אִי, אִי,	3, {	m. יְחוֹן, חוֹם, f. יְחוֹן,	<i>his.</i> <i>her.</i> <i>their.</i>

(127.) Rem. 1.—Instead of the sing. suff. of 3 masc. sing. אִי,* אִי is found in two places, in Dan. iv. 15, v. 8. This suff. is frequently written fully אִי. The plur. suff. of 3 masc. sing. אִי is sometimes used for the singular in the Targums.

* For convenience, sing. suff. and plur. suff. are used to designate the forms of suffixes for singular and plural nouns respectively.

Rem. 2.—The words אב, *father*; אח, *brother*; חם, *father-in-law*, take (128.) with suffixes the forms אבִי, אחִי, חִמִּי, and the sing. suffixes of the 2 and 3 pers. sing. have with these nouns the forms, הִי, הָא, הָא; thus, אֲבִיִּי, אֲחִיִּי, חֲמִיִּי.

Rem. 3.—יִי־ and יִי־ are orthographic variations for the usual (129.) form of the plur. suff. of 2 masc. sing. The plur. suff. of 2 fem. sing. is sometimes written הִי־, thus coinciding with the contracted masc. form.

§ 40.—NOUNS WITH SUFFIXES.

The changes that nouns in the Chaldee undergo with (130.) suffixes are less than in the Hebrew, for the reason alluded to (123). The following are the rules as to the modifications arising from the suffixed state:—

a. The termination of *masculine* derivative nouns in י־, with suffixes, is changed into א־, e. g. קְדָמָא, from קְדָמִי. The termination of nouns in א־ is changed into י־, e. g. גְּלִיָּה, from גְּלִיא. This is analogous to what we have seen to take place in the formation of the emphatic state of these nouns.

b. The plural suffixes displace the plural termination of masculine nouns, e. g. מְלִכִּין, *kings*; מְלִכֵּיכִין, *your kings*. In fact, the י of the plural suffixes belongs to the plural (construct) termination of the noun, as in Hebrew, see Gesen., Hebr. Gramm., § 89, 3.

c. The rules for the formation of the suffixed state of *feminine* singular nouns are the same as those for the formation of the emphatic state, as will be seen by a reference to the Paradigm of feminine nouns.

d. The plurals of feminine nouns take the suffixes appended immediately to their construct forms.

In the Syriac the same suffixes are used for both numbers of feminine (131.) nouns. This departure from the analogy of the Hebrew is also common

in the Chaldee; and we frequently meet with plur. fem. nouns with the suffixes of the sing. form.

§ 41.—INFLEXION OF MASCULINE NOUNS.

(132.) We have seen that changes in the noun occur under various circumstances, viz., in passing (1) from the sing. to the plur.; from the absolute to the (2) construct, (3) emphatic, and (4) suffixed, forms, both singular and plural. These changes are termed inflexion or declension. As regards declension, masculine nouns may conveniently be divided into eight classes, types of each of which are given in the Paradigms. The principle of the classification will be afterwards explained.

Paradigms of Masculine Nouns.

	I.	II.	III.	
			a	b
<i>Sing. absol.</i>	מְדוֹר (abode.)	פֶּתֶגֶם (word.)	עֶלֶם (age.)	יָד (hand.)
<i>constr.</i>	מְדוֹר	פֶּתֶגֶם	עֶלֶם	יָד
<i>emph.</i>	מְדוֹרָא	פֶּתֶגֶמָא	עֶלְמָא	יָדָא
<i>m. suff.</i>	מְדוֹרָה	פֶּתֶגְמָה	עֶלְמָה	יָדָה
	מְדוֹרְכוֹן	פֶּתֶגְמְכוֹן	עֶלְמְכוֹן	יָדְכוֹן
<i>Plur. absol.</i>	מְדוֹרִין	פֶּתֶגְמִין	עֶלְמִין	יָדִין
<i>constr.</i>	מְדוֹרִי	פֶּתֶגְמִי	עֶלְמִי	יָדִי
<i>emph.</i>	מְדוֹרִיא	פֶּתֶגְמִיא	עֶלְמִיא	יָדִיא
<i>m. suff.</i>	מְדוֹרֹתִי	פֶּתֶגְמוֹתִי	עֶלְמוֹתִי	יָדוֹתִי
	מְדוֹרִיכוֹן	פֶּתֶגְמִיכוֹן	עֶלְמִיכוֹן	יָדִיכוֹן

IV.

	a	b	c
<i>Sing. absol.</i>	מֶלֶךְ, מְלִיךָ (king.)	סֵפֶר (book.)	עֵין (eye.)
<i>constr.</i>	מֶלֶךְ, מְלִיךָ	סֵפֶר	עֵין
<i>emph.</i>	מֶלְכָא	סִפְרָא	עֵינָא
<i>m. suff.</i>	מֶלְכָה	סִפְרָה	עֵינָה
	מֶלְכְּכוֹן	סִפְרְכוֹן	עֵינְכוֹן
<i>Plur. absol.</i>	מֶלְכִין	סִפְרִין	עֵינִין
<i>constr.</i>	מֶלְכִי	סִפְרִי	עֵינִי
<i>emph.</i>	מֶלְכִיא	סִפְרִיא	עֵינִיא
<i>m. suff.</i>	מֶלְכוֹהִי	סִפְרוֹהִי	עֵינוֹהִי
	מֶלְכִיכוֹן	סִפְרִיכוֹן	עֵינִיכוֹן

Paradigms of Masculine Nouns—continued.

V.

VI.

		a	b
<i>Sing. absol.</i>	מִתְקַטֵּל (killed.)	יָם (sea.)	אָם (people.)
<i>constr.</i>	מִתְקַטֵּל	יָם	אָם
<i>emph.</i>	מִתְקַטֵּלָּה	יָמָה	אָמָה
<i>m. suff.</i>	מִתְקַטֵּלָּהּ	יָמָהּ	אָמָהּ
<i>Plur. absol.</i>	מִתְקַטְּלִין	יָמֹכֹן	אָמֹכֹן
<i>constr.</i>	מִתְקַטְּלִין	יָמִין	אָמִין
<i>emph.</i>	מִתְקַטְּלִיָּה	יָמִיָּה	אָמִיָּה
<i>m. suff.</i>	מִתְקַטְּלִיָּהּ	יָמִיָּהּ	אָמִיָּהּ
	מִתְקַטְּלִיכֹן	יָמִיכֹן	אָמִיכֹן

VII.

VIII.

	a	b	
<i>Sing. absol.</i>	גִּלְיָה (revealer.)	מְגִלִּי	קִדְמִי (first.)
<i>constr.</i>	גִּלְיָה	מְגִלִּי	קִדְמִי
<i>emph.</i>	גִּלְיָהּ	מְגִלִּיָּה	קִדְמִיָּה
<i>m. suff.</i>	גִּלְיָהּ	מְגִלִּיָּהּ	קִדְמִיָּהּ
<i>Plur. absol.</i>	גִּלְיָכֹן	מְגִלִּיכֹן	קִדְמִיכֹן
<i>constr.</i>	גִּלְיָין	מְגִלִּין	קִדְמִיין
<i>emph.</i>	גִּלְיָיָה	מְגִלִּיָּה	קִדְמִיָּה
<i>m. suff.</i>	גִּלְיָיָהּ	מְגִלִּיָּהּ	קִדְמִיָּהּ
	גִּלְיָיכֹן	מְגִלִּיכֹן	קִדְמִיכֹן

EXPLANATIONS.

To Parad. I. belong generally all unchangeable nouns. (133.) Such are those which have one of the long vowels ִי , ֵי , ֹי , before the last consonant.

Examples are הָרִי , *mountain*; רִישׁ , *head*; יוֹם , *day*; אֶפְרוֹן , *furnace*; (134.) כְּרוֹן , *herald*; דָּג , *fish*; רָצוּחַ , *slayer*.

To Parad. II. belong nouns of one or more syllables, (135.) having ֿ in the final syllable, such as קוֹל , *voice*; אֶת , *sign*; שְׂאֵר , *remnant*; אֵילָן , *tree*; בְּרֵיתָא , *word*. The ֿ in the constr. sing. is shortened into ֿֿ , e. g. אֵילָן חַיִּי , *the tree of life*. Before suffixes beginning with a vowel it remains unchanged, e. g. לִישְׁנִי , *my tongue*: likewise, in the abs. and emph., and generally in the constr. plur. Before suffixes beginning with a consonant sometimes the ֿ remains unchanged, at other times passes into ֿֿ ; thus, מִדְּרָהוֹן , *their abode*, Dan. ii. 11; but דְּתַבּוּן , *your sentence*, Dan. ii. 9.

אֶשְׁכְּנִי , אֶשְׁכְּנִי , Dan. ii. 27, iv. 7, from the sing. אֶשְׁכָּה , are formed irregularly, as if from a sing. אֶשְׁכָּה . (136.)

To Parad. III. belong nouns with ֿֿ or ֿֿֿ in their final syllable, and which are either monosyllabic, or dissyllabic with the vowel of the first syllable unchangeable.

Examples are זֶן , *species*; שֵׁם , *name*; כֹּהֵן , *priest*; קָטַל , *killer*; (138.) מִסְפָּד , *mourning*; פְּרָזָל , *iron*, emph. פְּרָזְלָא also belongs to this class. Such instances as קְטַלְיוֹן for קְטַלְיוֹן , דְּמָה for דְּמָה , are contrary to analogy, and the vocalization is inaccurate. The ֿֿ of monosyllables before כּוֹן and הוֹן becomes ֿֿֿ or ֿֿֿֿ , e. g. שְׂמִינָהוֹן , יְדִבּוֹן .

To Parad. IV. belong those nouns which correspond to (139.) the different classes of Hebrew Segholate forms. Sometimes, but almost exclusively in Biblical Chaldee, their form is the same as in Hebrew, with ֿֿֿ in both syllables.

The peculiarity of their inflexion is that they resume their monosyllabic ground-form with a vowel under the first letter in all cases where they receive an increase at the end, as by the addition of suffixes, by the emphatic termination ס־ , and even by the plural termination, in which last respect they depart from the analogy of Hebrew Segholates, e. g. מִלְכָּה , מִלְכִּין , מִלְכֵּי , from מֶלֶךְ .

- (140.) The vowel of the inflexion-forms of nouns of the forms ־ֹ , ־ִ , ־ֵ , is ־ , or ־ֹ , more rarely ־ִ , ־ֵ naturally when the first or second letter is a guttural. Cholem sometimes is retained, sometimes passes into ־ִ , e. g. שְׂרָשׁוּרִי , from שְׂרָשׁ , Dan. iv. 15. Such forms as גְּבִרְיָא , כְּתִלְיָא , from גִּבּוֹר , כְּתִל , are accounted for by supposing original forms גְּבִרְ , כְּתִלְ .

- (141.) In such forms as עֵינִי the י sometimes becomes a consonant, e. g. constr. plur. עֵינַי , but also עֵינִי ; emph. sing. עֵינָא , or עֵינְא , &c.

- (142.) To Parad. V. belong the Ithpehal participles. The inflexion is similar to that of Class IV. The vowel of the last syllable falling away, when the word receives an increase at the end, the antepenult. letter takes a helping vowel.

- (143.) To Parad. VI. belong nouns, the last letter of which is doubled when the word receives an increase at the end. They are for the most part monosyllabic, and derived from verbs עָע . The final vowel, in consequence of the sharpening of the syllable, is changed into its corresponding short vowel. In some nouns ־ passes into ־ֹ ; e. g. צָד , *side*, emph. צָדָא . כָּל , *totality*, i. e. *all*, in Biblical Chaldee, is in the emph. כָּלָא , but in the constr., and with suff., כָּל (with Qam. Chat.), e. g. בְּלָחוֹן , Dan. ii. 38. In the Targums the vowel is י , or ־ֹ e. g. בְּלָחוֹן , בְּלָחוֹן .

- (144.) To Parad. VII. belong forms derived from verbs לָא ,

comprehending Nouns, Participles, and Infinitives. These forms terminate variously in אֵ, יֵ, וֵ, וֹ. As a general rule, in the sing. the original י appears as a consonant when the word receives an increase, e. g. גִּלְיָה, גִּלְיָהּ, from גִּלְיָה. In the plural there is a contraction, and the י belonging to the plural termination only appears, e. g. גִּלְיָהּ, גִּלְיָהּ, גִּלְיָהּ. Instances occur where there is a further contraction, and the plur. termination becomes וֹ, or, according to the analogy of the same class of Hebrew nouns, וֹ, e. g. רָעָה, Gen. xxxvii. 13 ; שְׂתִין, Job, i. 13.

Such forms as רָבִי, רָבִי, properly belong to Class III., taking, like (145.) nouns of that class, a helping vowel, when the word receives an addition ; e. g. emph. sing. רָבִי, רָבִי. The emph. plur. רָבִי must be referred to a singular רָבִי. The inflexion of some nouns of this form is irregular, e. g. עֲנִי, *wretched*, fem. עֲנִי, constr. plur. עֲנִי, emph. plur. עֲנִי ; נָקִי, *pure*, plur. נָקִי, constr. plur. נָקִי.

Infinitives Pehal of verbs לֹא are either inflected regularly according to (146.) this Paradigm, retaining the א (as י), or drop it, e. g. מִצְבִּיחַ, from צָבַח, with suff. of 3 masc. sing. ; מִבְּעֵה, from בָּעַח, with suff. of 2 masc. sing.

To Parad. VIII. belong nouns ending in יֵ (אֵ-). (147.) These nouns are for the most part denominatives, and are either Ordinals, Patronymics, or Gentiles. Some adjectives derived from verbs לֹא, e. g. עָלִי, זָכִי, are also included in this class. In inflexion the י is changed into א (moveable), which forms a syllable with the emph. or plur. termination, or suffix. The וֹ of the second syllable, which thus becomes open, is changed into וֹ.

It has been stated (124, *h*) that the emph. plur. of nouns of this class has (148.) usually the anomalous termination אֵ, so that the constr. and emph. forms of the plur. are identical. In place of the termination אֵ, we find in Biblical Chaldee אֵ, e. g. מִשְׁתִּי, מִשְׁתִּי. This is sometimes termed the Syriac form, the termination of the emph. plur. of nouns in Yud being ל, e. g. from מִשְׁתִּי, מִשְׁתִּי.

§ 42.—INFLEXION OF FEMININE NOUNS.

Feminine nouns may be divided into three classes, types of each of which are exhibited in the Paradigms.

Paradigms of Feminine Nouns.

I.

	a	b	c
<i>Sing. absol.</i>	מְדִינָא (province.)	מַלְכוּת (kingdom.)	מַרְבִּי (nurse.)
<i>constr.</i>	מְדִינָת	מַלְכוּת	מַרְבִּית
<i>emph.</i>	מְדִינָתָא	מַלְכוּתָא	מַרְבִּיתָא
<i>m. suff.</i> {	מְדִינָתָהּ	מַלְכוּתָהּ	מַרְבִּיתָהּ
	מְדִינַתְהוּן	מַלְכוּתְהוּן	מַרְבִּיתְהוּן
<i>Plur. absol.</i>	מְדִינִין	מַלְכוֹן	מַרְבִּין
<i>constr.</i>	מְדִינָת	מַלְכוּת	מַרְבִּית
<i>emph.</i>	מְדִינָתָא	מַלְכוּתָא	מַרְבִּיתָא
<i>m. suff.</i> {	מְדִינָתוּהִי	מַלְכוּתוּהִי	מַרְבִּיתוּהִי
	מְדִינַתְהוּן	מַלְכוּתְהוּן	מַרְבִּיתְהוּן

II.

III.

	a	b	c
<i>Sing. absol.</i>	אַרְמְלָא (widow.)	צְלוּה (prayer.)	גְּלִיָּא (fem. of גְּלִיָּא) קְדָמָא (first.)
<i>constr.</i>	אַרְמְלָת	צְלוּת	גְּלִית קְדָמָת
<i>emph.</i>	אַרְמְלָתָא	צְלוּתָא	גְּלִיתָא (קְדָמִיתָא)
<i>m. suff.</i> {	אַרְמְלָתָהּ	צְלוּתָהּ	גְּלִיתָהּ (קְדָמִיתָהּ)
	אַרְמְלַתְהוּן	צְלוּתְהוּן	גְּלִיתְהוּן קְדָמִיתְהוּן
<i>Plur. absol.</i>	אַרְמְלוֹן	צְלוֹן	גְּלִין קְדָמַן
<i>constr.</i>	אַרְמְלָת	צְלוּת	גְּלִית קְדָמָת
<i>emph.</i>	אַרְמְלָתָא	צְלוּתָא	גְּלִיתָא קְדָמִיתָא
<i>m. suff.</i> {	אַרְמְלָתוּהִי	צְלוּתוּהִי	גְּלִיתוּהִי קְדָמִיתוּהִי
	אַרְמְלַתְהוּן	צְלוּתְהוּן	גְּלִיתְהוּן קְדָמִיתְהוּן

EXPLANATIONS.

To Parad. I. belong all unchangeable feminine nouns (149.) ending in סְ , י , יְ , of which the last syllable begins with one consonant, e. g. is such a syllable as מָרָי , רָיו . The formation of the construct and emphatic states, of the plural, &c., follows immediately, from the rules already given (§§ 35, 37, 38), and requires no further explanation.

To Parad. II. belong nouns of which the final syllable (150.) begins with two consonants, or if a consonant with ־ be regarded as forming a syllable, those of which the penultimate syllable has Sheva. When the word receives an increase at the end, as by the emphatic termination, or by suffixes being appended, two consonants with half-vowels would come together, e. g. from אֶרְמֶלֶא , אֶרְמֶלֶתָּא , like מֶלֶכָּתָּא . To prevent this, the first takes a full vowel, generally ־ or ־ ; sometimes, but rarely, ־ , e. g. from שָׁפָא , emph. שָׁפָתָּא , from אֶנְרָא , אֶנְרֶתָּא , from חָמָא , חָמָתָּא .

Nouns of this form ending in י or יְ are inflected in (151.) the singular, as Class I., but in the plural necessarily take a helping vowel, ־ or ־ , e. g. זָכְרִי , plur. זָכְרִין for זָכְרִין , &c.

Some nouns having a half-vowel under the first radical, and of which (152.) the second is ס , in inflexion suffer the vowel to pass to the first letter, e. g. from מֶסֶחָ , plur. מֶסֶחִין .

To this class belong derivatives from verbs לֵא ending (153.) in סִי following a consonant without a vowel. In the sing. emph. and the sing. with suffixes, to avoid the concurrence of two Shevas, a helping vowel (־), is assumed, in which the י quiesces, e. g. from גָּלִיָּא , emph. גָּלִיתָּא for גָּלִיָּתָּא .

To Parad. III. belong feminine nouns in סִיָּא , coming (154.) from masculines in יְ .

The ס , it is seen, in the emph. sing and plur., and be- (155.)

fore suffixes, becomes ' moveable ; but in many cases, too, the ' quiesces in \div or \equiv , e. g. רְבִיעֵתָא , קְדָמִיתָא , קְדָמִיתָא , תְּלִיתִיתָא .

(156.) The usual termination of the plur. abs. is אָן ; but the termination וִן is also found, e. g. from sing. נוֹכְרִי , נוֹכְרִין .

(157.) Rem. 1.—It sometimes happens that nouns of one class take the plural which, according to analogy, belongs to nouns of a different class, e. g. עֲלָא , plur. עֲלִין , as if from sing. עָלָה , plur. שָׁפֹן .

(158.) Rem. 2.—When feminine nouns are derived from masculines by the addition of one of the feminine terminations, אָה , וִי , וִי , the modification of the form is the same as in passing from the abs. to the emph. state of the masc. noun, e. g. עוֹלָמָא from עוֹלָם ; מִלְפָּא and מִלְפּוֹת from מִלָּה , &c.

§ 43.—IRREGULAR AND DEFECTIVE NOUNS.

(159.) There are several nouns, the inflexion of which does not conform to the general rules which have been given, and which exhibit various irregularities, arising in many cases from the derivation of the forms from a second unused ground-form. Most of the words affected with these anomalies are irregular in the cognate dialects also. They are, generally speaking, the words in most common use.

The following are some of those of most frequent occurrence:—

אָב or אָב , *father*; emph. אָבָא ; with suffixes, אָבִי , e. g. אָבִיךָ , אָבִיךְ (for אָבִי , *my father*, the emph. is always used, except in one place, Dan. v. 13); plur. אָבְתָן ; constr. אָבְתָת ; emph. אָבְתָתָא ; with suff. אָבְתָתִי , but also אָבְתָתִי , אָבְתָתִי .

אָח , *brother*; emph. אָחָא ; with suff. אָחִי , אָחִיךָ , or אָחִי ; plur. אָחִין ; with suff. אָחִיךָ , אָחִיךְ , אָחִיךָ .

אָמ , *mother*; emph. אָמָא ; plur. אָמְתָן ; with suff. אָמְתָתִי and אָמִיחִין .

אָנְש , *man* (by aphær. נִש), plur. אָנְשִין and נְשִין ; constr. אָנְשִין .

אִתָּא, אִתָּא, אִתָּא, in pause אִתָּא, *woman*; constr. אִתָּא; plur. נָשִׁין; emph. נְשִׂיא.

בֵּית, *house*; constr. בֵּית; with suff. בֵּיתָא, בֵּיתָא; Plur. בֵּיתִין; constr. בֵּיתִין, with suff. בֵּיתִיכֹן.

בֶּר, *son*; emph. בֶּרָא; with suff. בֶּרָךְ, בֶּרִיָּה; plur. בְּרִין (from בֶּן); constr. בְּרִי; emph. בְּרִיא. In one place the sing. emph., with א prosthet., אֲבִנָּא.

בַּת, *daughter*; emph. בַּתָּא; with suff. בַּתִּי; plur. בָּנִין (from בָּנָא); emph. בָּנָא.

יָד, *hand*; emph. יָדָא, and with א prosthet. אֲיָדָא; with suff. יָדָה, and יָדָהוֹן, אֲיָדָהוֹן.

עַם, *people*; plur. עַמְמִין (like Syr., ܥܡܡܝܢ, from ܥܡ); emph. עַמְמִיא.

שֵׁם, or שֵׁם, *name*; emph. שֵׁמָא; with suff. שֵׁמָהוֹן; plur. שֵׁמָהֹן; constr. שֵׁמָהֹת; with suff. שֵׁמָהֹתָהוֹן.

This list does not comprehend all irregular nouns, but it is unnecessary to extend it, as the unusual forms are indicated in the Lexicons.

§ 44.—NUMERALS.

The cardinal numbers are properly abstract substantives, as in Hebrew, and have both a masculine and a feminine form. The Chaldee has the same peculiarity in reference to the cardinal numbers as the other Shemitic languages, namely, that the masc. forms of the nouns from 3 to 10 are used with fem. nouns, and the fem. forms with masc. nouns.*

The following Table exhibits the abs. and emph. states (161.) of both genders of the numerals from 1 to 10:—

* For an explanation of this phenomenon see Gesen., *Hebr. Gramm.*, § 95, 1.

<i>Masculine.</i>		<i>Feminine.</i>	
Absol.	Constr.	Absol.	Constr.
1. חַד	חַד	חַדָּא	חַדָּת
2. תְּרִין	תְּרִי	תְּרִינָא	תְּרִינָתִי
3. תְּלָתָא	תְּלָת	תְּלָת	תְּלָתִי
4. אַרְבַּעָא	אַרְבַּעַת	אַרְבַּע	אַרְבַּעַתִי
5. חֲמִשָּׁא	חֲמִשַּׁת	חֲמִשׁ	חֲמִשַּׁתִי
6. שְׁתָּא	שְׁתַּת	שְׁתִּי	שְׁתַּתִי
7. שְׁבַעָא	שְׁבַעַת	שְׁבַע	שְׁבַעַתִי
8. תְּמִנָּא	תְּמִנִּית	תְּמִנִּי	תְּמִנִּיתִי
9. תְּשַׁעָא	תְּשַׁעַת	תְּשַׁע	תְּשַׁעַתִי
10. עֶסְרָא	עֶסְרַת	עֶסְרִי	עֶסְרַתִי

(162.) *a.* When תְּרִי is joined to suffixes, it has the form תְּרִיָּהּ, e. g. תְּרִיָּהּוֹן, *both of them*; תְּרִיָּכוֹן, *both of you*.

b. שְׁתִּי is also written שְׁתַּת, שְׁתִּי. For שְׁבַעָא we find שְׁבַעָא; for שְׁבַע, שְׁבַע, and שְׁבִיב; and for עֶסְרָא, עֶשְׂרִי.

(163.) The numbers from 11 to 19 are expressed by joining to the units the numeral *ten* (in the form עֶסְרִי masc. and עֶסְרִי fem.). In this case the form of the units is slightly modified. In the later Targums the units and עֶסְרִי, or עֶסְרִי, are contracted into one word.*

In the following Tables the contracted forms are given in parentheses :—

* As in our language, *fourteen*, i. e. *four ten*, &c.

Masculine.

11.	חַד עֶסֶר	(חֹדֶסֶר)
12.	חֲרֵי עֶסֶר	(חֲרֵיסֶר)
13.	חֲלָתָא עֶסֶר	(חֲלָתִיסֶר, חֲלִיסֶר)
14.	אַרְבַּעָא עֶסֶר	(אַרְבֵּיסֶר)
15.	חֲמִשָּׁא עֶסֶר	(חֲמִיסֶר)
16.	שֵׁתָא עֶסֶר	(שֵׁתִיסֶר)
17.	שִׁבְעָא עֶסֶר	(שִׁבְסֶר)
18.	עֶסֶר { חֲמִנָת חֲמִנָא }	(חֲמִנִיסֶר)
19.	חֲשָׁבָא עֶסֶר	(שִׁתִּסֶר)

Feminine.

11.	חֲדָא עֶסְרִי	(חֲדֹסְרִי)
12.	חֲרָתָא עֶסְרִי	(חֲרֵתִיסְרִי)
13.	חֲלָת עֶסְרִי	(חֲלִיתִיסְרִי)
14.	אַרְבַּע עֶסְרִי	(אַרְבִּיסְרִי)
15.	חֲמִשׁ עֶסְרִי	(חֲמִיסְרִי)
16.	שֵׁת עֶסְרִי	(שֵׁתִיסְרִי)
17.	שִׁבַּע עֶסְרִי	(שִׁבְסְרִי)
18.	חֲמִנִי עֶסְרִי	(חֲמִנִיסְרִי)
19.	חֲשָׁבָא עֶסְרִי	(שִׁתִּסְרִי, שִׁתִּסְרִי)

Twenty is expressed by עֶסְרִין or עֶסְרִין, the plur. of עֶסֶר (164.) *ten*. The *tens* from 30 to 90 are expressed by the plurals of the corresponding units, e. g. תְּלָתִין, 30; אַרְבָּעִין, 40; חֲמִשִּׁין, 50; שִׁתִּין, 60; שִׁבְעִין or שִׁבְעִין, 70; תְּמָנִין or תְּמָנִין, 80; תִּשְׁעִין, 90. These are all of *common gender*.

The intermediate numbers between the tens, 21 to 29, (165.) &c., are expressed by connecting the unit with the ten by the copulative וְ, the ten being placed first, e. g. עֶסְרִין וְחֹד, *masc.*; עֶסְרִין וְחֲדָא, *fem.* 21; תְּלָתִין וְחֲמִשָּׁא, *masc.* 35; אַרְבָּעִין וְשִׁבַּע, *fem.* 47.

(166.) The remaining numerals are as follows:—

100.	מֵאָה
200.	מֵאָתַיִן or מֵאָתָן
300.	שְׁלֹשׁ מֵאָה
400.	אַרְבַּע מֵאָה

And so on, the fem. abs. of the units being always prefixed.

1000.	אַלְפָּה
2000.	שְׁנַיִן אֲלָפִין
3000.	שְׁלֹשָׁה אֲלָפִין
4000.	אַרְבַּעַת אֲלָפִין

And so on, the masc. abs. of the units being always prefixed.

10000.	עֶסְרָה אֲלָפִין (or רֶבֶז)
120000.	תְּרֵימָה עֶסְרִי רֶבֶז, i. e. <i>twelve ten-thousands</i> .

The letters of the alphabet are employed in Chaldee in the same manner as in Hebrew to designate numbers. See Gesen., *Hebr. Gramm.*, § 5, Rem. 3; Lee's *Hebr. Gramm.*, Arts. 20–22.

(167.) The ordinals for numbers from 3 to 10 are formed from the cardinal numbers by the addition of the adjectival termination ךְ (אֵי-), the principal vowel of the cardinal being changed into ךְ. They are as follows:—

<i>Masculine.</i>	<i>Feminine.</i>
3. תְּלִיתִי	תְּלִיתָהּ
4. רְבִיעִי	רְבִיעָהּ
5. חֲמִישִׁי	חֲמִישָׁהּ
6. שְׁתִּיתִי	שְׁתִּיתָהּ (emph.)
7. שְׁבִיעִי	שְׁבִיעָהּ (emph.)
8. תְּמִינִי	תְּמִינָהּ (emph.)
9. תְּשִׁיעִי	תְּשִׁיעָהּ (emph.)
10. עֶסְרִי	עֶסְרִיתָהּ (emph.)

The ordinal *first* is expressed by קְדָמִי (in Talm. קָמִי), (168.) from קָדַם, *beginning*; that for second by תִּנְנָן, from תִּנָּה, i. q. Hebr. שָׁנָה, *to repeat*. *First* and *second* are also expressed by קְדָמִיּוֹן and אַחֲרֵן.

Rem.—For the usual form תְּלִיתִי we find, Dan. v. 7, תְּלִיתִי : however, see the Anal. on the verse.

The ordinals from 11 to 19 are expressed by compounds (169.) of the cardinal units, and the ordinal עֲשִׂירִי, *tenth*, the latter being contracted to סְרִי or סָרְאִי, e. g. חֲדָסְרִאִי or חֲדָסְרִי, *eleventh*; תְּרִיסְרִי, *twelfth*, and so on.

The ordinals beyond 19 have no peculiar forms, but are (170.) expressed by the cardinals. Beyond 10 in Hebrew the ordinals have no peculiar forms.

CHAPTER IV.

OF THE PARTICLES.

§ 45.—IN GENERAL.

THE general name of *Particles* is given to words employed (171.) to modify the idea expressed by other words, or to indicate the relation between words or parts of a sentence. They comprehend Adverbs, Prepositions, Conjunctions, and Interjections. The Particles in Chaldee are either (1) primitive, or (2) derived from other parts of speech. Both primitive and derived particles may be other parts of speech, e. g. nouns, which are used as particles, and which, in some cases, do not appear ever to have been used otherwise.

§ 46.—ADVERBS.

- (172.) The following adverbs may be regarded as *primitive* :—**לֹא**, *not*; **אֵי**, *where?* **אֵף**, *also*; **כֵּן**, *here*; **תָּמָר**, *there*, and perhaps **מָתִי**, *when?*
- (173.) The following are *derived* adverbs, with proper adverbial terminations :—**יָמָם**, *by day*; **יוֹמָנָא**, *daily*; **אֲסִפְרָנָא**, *carefully*; **תַּנִּינִית**, *again*; **אַרָמִית**, *in Aramaic*.
- (174.) Instances of other parts of speech which came to be used as adverbs are substantives, e.g. **כָּלֵל**, *wholly* (*completion*); **תַּחְתָּא**, *below* (*lower part*); verbs, e.g. **תּוֹב**, *again* (Infin. of verb); **מִפְרָע**, *backwards* (part. Aphel of **פָּרַע**); adjectives, e.g. **כֵּן**, *certainly, so* (*firm*); substantives with prepositions, e.g. **מִיד**, *instantly* (*from the hand, off-hand*); **בְּתַדָּא**, *together* (*as one*); **בְּפִרָע**, *partly* (*in part*).
- (175.) The list of adverbs formed from nouns with prepositions might be easily extended. Thus we find **בְּקוֹשְטָא** *truly* (*in truth*); **בְּחֵיל**, *mightily* (*with might*),—of speaking, *aloud*; **בְּתַקוּף**, *violently* (*with violence*). In many cases, however, it might appear that such words should be regarded as periphrases of adverbs, rather than as adverbs. In all languages similar periphrases are common.
- (176.) Examples of compound adverbs are **אֵימָתִי**, *ever?* comp. of **אֵי** and **מָתִי**; **מִכָּנָא**, *from here*, comp. of prep. **מִן** and **כָּנָא**; **מִתָּמָר**, *from there*, comp. of **מִן** and **תָּמָר**.
- (177.) The adverbs **אֵית** and **אֵיתִי** (lit. *being, existence*), *there is*, and **לֵית** = **לֹא אֵית**, *there is not*, with suffixes, express the persons of the verb substantive, e.g. **אֵיתוּהִי**, *he is*; **לֵיתוּהִי**, *he is not*.
- (178.) The interrogative **הֵ** is an instance of an adverb formed by abbreviation from a longer word, if it be, as Gesenius thinks, contracted from **הֵל**. It is generally pointed with **ֿֿֿ**, but with **ֿֿֿֿ** before **א**, or a letter with Sheva.

§ 47.—PREPOSITIONS.

The following are original prepositions, namely, (a) the (179.) inseparable prepositions, which are the same as those in Hebrew:—

ב, *in, on, with.*

ל, *to, towards.*

כ, *like, as.*

These are regularly pointed with Sheva, which, according to the common rules, before a word whose first letter has Sheva, becomes (־), or before a Chateph is changed into the corresponding short vowel, e.g. כָּבֹד, בְּסֹפֶר, כְּבֹד, בְּכֹדֶשׁ. Before feeble letters a contraction commonly takes place, e.g. לְאֵלֶּהָ for לְאֵלֶּהָ. With the suffixes we have בִּי, בְּךָ, בְּהֶן, בְּהֵן, בְּהֵן, בְּהֵן, &c. בִּי, the form of ב, as a separable preposition, is sometimes found. (b) The prepositions לְוֶת, *to, at*; כְּמֶת and כְּנֶת, *as, like*, which with nouns are separable, but are joined immediately to the suffixes, and then appear as inseparable, e.g. לְוֶתִּי, לְוֶתֶּהּ. Also עַל, *upon*; מִן, *from*; עִם, *with*; בֵּין, *between*.

Of the original prepositions that have been specified, even the simplest, e.g. the inseparables ב, ל, כ, cannot be regarded as *primitive*. See Gesen. Hebr. Gramm., § 100, 2, note. Many of them, e.g. עַל, מִן, בֵּין, לְוֶת, are properly nouns in the construct state. They are, however, rightly described as original prepositions, as they do not appear to have been ever otherwise employed.

The following are examples of other parts of speech (180.) which came to be used as prepositions:—חֲלוּף, *in place of*, lit. *change*; תַּחֲתִּית, *under*, lit. *lower part*; אַחֲרַי, *after*, contracted from אַחֲרַי, *in the place of*.

Prepositions originally nouns with suffixes sometimes appear as fem. (181.) forms; thus אַחֲשׁוּלִי, *on account of*; אַחֲשׁוּלִי, *on account of me*. Sometimes they take the suffixes used with plurals; e.g. עַל־יְכוֹנִי, *upon*.

- (182.) The preposition מֵן is either used separately, or is joined to the noun which it governs. In the latter case, the ך is either assimilated, e. g. מִבֵּית; or, if the first letter of the noun be a guttural, it becomes מִי, e. g. מִיִּמְרָעָא. With the suffixes it is written מֵן, e. g. מִנְהוֹן, מִנְהָ. Similarly, with suffixes עֵם becomes עִמִּי, e. g. עִמּוֹן, עִמִּי.
- (183.) The following are compound prepositions—לְקֶדֶם, לְאַחֵר, בֵּלֵא, בִּלְאִי, בִּלְאִי (see above), בְּדִיל, &c.

§ 48.—CONJUNCTIONS AND INTERJECTIONS.

- (184.) The conjunctions which may be regarded as primitive are וְ, *and*; כִּי, *as*; הֵן, *if*; כֹּד, *as*; אֲרִי, *since*; אוֹ, *or*.

Rem.—Though these conjunctions are commonly regarded as primitive, it is to be recollected that even the simplest of them can be connected with primitive nouns, or verbal roots. The conjunctive and prepositional senses of כִּי are intimately connected, and it is not plain in some cases to which class of particles it should be assigned.

- (185.) Derived (compounded) conjunctions are, לְהֵן, *therefore* (comp. of לֵי, and pron. הֵן, *they*); לֹא, *or* לֹא־כִי, *so that not*; עַד־כִּי, *until that*; כִּי־לְהֵן and כִּי־בְדִיל, *because*.

- (186.) Examples of conjunctions borrowed from other parts of speech are בְּרִם, *but*; כִּי, *that* (properly the relative, as אֲנִי in Hebr.; comp. Lat. *quod*.)

The rules for pointing כִּי and כִּי are the same as for the inseparable prepositions. The conj. וְ is pointed as in Hebrew.

- (187.) Of *Interjections*, some are onomatopoeic, being merely the sounds expressing certain feelings, e. g. הֵא, *ho!* וֵי, *woe*, *alas*; comp. Lat. *væ*; לֵי or לֵי־אֵי, *O that!*—or they are borrowed from other parts of speech which naturally came to have the character of interjections, e. g. בְּבַעִי (*by entreaty*) *I beseech!*—הִבִּיל (*ruin*) *alas!*—הִבִּי (Imp. Plur. from הִבֵּה) *come on!*

PART III.

S Y N T A X .

CHAPTER I.

SYNTAX OF THE NOUN.

§ 49.—RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE.

IN the Chaldee, as in the Hebrew, adjectives being few in number, the deficiency is supplied by substantives in the following ways:—

The noun denoting the quality, which would be expressed by an adjective in other languages, follows as a genitive the noun to which the quality belongs, e.g. חֲזוֹן דִּי לַיְלָא, *a vision of the night*, i. e. *a nocturnal vision*, Dan. ii. 19; צֶלֶם דְּהַבָּא, *an image of gold*, i. e. *a golden image*, Dan. iii. 1; לְבוּשֵׁי קוֹדְשָׁא, *garments of holiness*, i. e. *holy garments*, Ex. xxix. 29. In examples like בְּתַקּוּף יָדָא, *with strength of hand*, i. e. *with strong hand*, Ex. xiii. 3, where the substantive expressing the quality is followed by that to which the quality belongs, in the genitive, it is intended that the former should represent the prominent or leading idea. With כּל, *totality, the whole*, this latter is the usual mode of expression, e.g. כּל הַכּוֹמִי, *the whole of the wise men*, i. e. *all the wise men*.

Many adjectival ideas relating to attributes of different kinds, and in particular to personal qualities, are expressed

by certain concrete nouns, which are followed by the nouns denoting the qualities in the genitive. The concrete nouns which are generally thus employed correspond to those similarly used in Hebrew, and are נָבֵר, *man*; בָּעַל, *master*; מָרִי, the same; בֵּר, *son*: e. g. נָבֵר דְּמַלְלִיל, *an eloquent man*, Ex. iv. 10; בָּעַל סַעְרָן, *hairy*, II. Kings, i. 8; מָרִי חִלְמָיָא, *dreamer*, Gen. xxxvii. 19; בְּנֵי מִדְנָחָא, *eastern people*, Gen. xxix. 1.

§ 50.—OF THE PLURAL, AND THE REPETITION OF NOUNS.

(190.) Besides its regular use to denote *plurality*, the plural number is used to express certain other ideas, namely—

(1) Where indefiniteness is intended, e. g. אֲתִקְבֵּר בְּקִרְוֵי גִלְעָד, *he was buried in the cities* (i. e. *in one of the cities*) of *Gilead*, Judges, xii. 7.

(2) To denote power, &c. (*pluralis excellentiæ*). מָרִין and רַבּוּנִין, both signifying *lords*, are employed in this way, e. g. לְרַבּוּנֵיהוֹן לְמֶלֶכָא דְּמַצְרַיִם, *against their master the king*, &c., Gen. xl. 1. עֲלִיּוֹנִין, *the highest*, is thus used, Dan. vii. 19, 22, 25, 27.

(191.) In order to express plurality without a plural noun, a singular repeated is sometimes used. In this mode of expression, however, some further idea beyond mere plurality, such as *the whole*, *all*, or *distribution*, or *diversity*, is implied, e. g. דָּר וְדָר, Deut. xxxii. 7, *all generations*; עֲדָרָא עֲדָרָא, בְּלַחֲדוּדֵיהִי, *each flock separately*, Gen. xxxii. 16; מִתְּקֵל וּמִתְּקֵל, *(two) different weights*, Deut. xxv. 13.

§ 51.—SIGNS OF THE DIFFERENT CASES.

(192.) The *genitive* relation is expressed in Chaldee in different ways:—(1) by the construct state; (2) by ׀ as a prefix to the word in the genitive, or by ׀ before the second

noun. ךְ or י is the relative, and the noun which precedes is in the emphatic, or the construct state, or has a suffix, which may be regarded as pleonastic, e. g. עופא דשמיא, *birds of heaven*, Gen. i. 28; שליטא די-מלכא, *the king's captain*, Dan. ii. 15; שמה די-אלהא, *the name of God*, Dan. ii. 20. The genitive of *material* is often thus expressed, e. g. ראשה די-דקב, *his head of gold*, Dan. ii. 32. (3) by ל, e. g. מלך לישראל, *a king of Israel*, Ezr. v. 11; particularly in reference to periods of time, e. g. בשנת החדה לכוורש, *in the first year of Cyrus*, Ezr. vi. 3.

The construct state does not always indicate the genitive relation, the (193.) construct form, that of the plural especially, being often used for the absolute form in the Targums.

The *dative* relation is regularly expressed by the prepo- (194.) sition ל, e. g. אמר לבשריא, *he says to the Chaldeans*, Dan. ii. 5.

The *accusative* most frequently has no characteristic in- (195.) dication, and the case is known by the position of the noun in the sentence, standing as the object of a transitive verb. Sometimes, however, it has the characteristic ית corresponding to the Hebrew — את or את, and less frequently ל, e. g. ברא ית שמיא, *he created the heavens*, Gen. i. 1; שבתו לאלהי, *they praised the gods*, Dan. v. 4.

The *vocative* is regularly expressed by the emphatic (196.) form, e. g. מלכא לעלמין חיי, *O king, live for ever*, Dan. ii. 4.

§ 52.—USE OF THE ACCUSATIVE.

Besides the regular use of the accusative as the object (197.) of a transitive verb, it is employed: (1) in reference to *time* and *measure*, in answer to the questions *how long?* *how often?* or *how far?* e. g. אנא מחית מטרא ארבעין ימין, *I*

will cause rain to fall for forty days, Gen. vii. 4; וּמָגִין תִּלְתָּהּ בְּיוֹמָא הוּא בָּרַךְ, *and he kneeled three times a day*, Dan. vi. 10; חֲמִישׁ עֶשְׂרֵי אַמִּין מִלְּעֵלָא תִקִּיפוּ מֵיָא, *the waters prevailed upwards fifteen cubits*, Gen. vii. 20. (2) Less frequently in designations of place, in answer to the question *where?* e. g. תִּיבֵי בֵּית אָבוּיָךְ, *remain in thy father's house*, Gen. xxxviii. 2. The preposition בְּ is more commonly used to designate the place *where*. The accusative is not employed to denote motion to a place, which is regularly expressed by the preposition לְ.

- (198.) Another employment of the accusative is in adverbial designations of different kinds, or in cases where in Greek or Latin the accusative would be used with *κατά, secundum*, expressed or understood, e. g. לְחִידוֹ בּוֹרְסֵי אֱהִי יִקָּר, *only as regards the throne will I be honoured*, Gen. xli. 40. Such instances, however, are not so frequent in Chaldee as in Hebrew, and a preposition is more commonly employed, or the idea is expressed by some different modification of the structure of the sentence.

§ 53.—MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.

- (199.) The comparative is expressed, as in Hebrew, by the preposition מִן (מִ) prefixed to the noun with which that qualified by the adjective is compared, e. g. וַחֲזוֹנָהּ רַב מִן, *and its appearance was greater than its companions*, Dan. vii. 20; וַחֲזוֹנָהּ הָיָה חָכִים מִכָּל הַיּוֹת וְגו', *and the serpent was wiser than every beast, &c.*, Gen. iii. 1. In the former example there is a species of *brachylogy* which often occurs in connection with comparisons; for if the idea was fully expressed, it would be רַב מִחֲזוֹנָהּ וְגו', *its appearance was greater than the appearance of its companions*.

The modes of expressing the superlative are also similar in Chaldee and in Hebrew : thus we find the adjective, followed by the genitive of the noun denoting the object with which the comparison is made, e.g. *שָׁפֵל אַנָּשִׁים*, *the meanest of men*, Dan. iv. 17 ; or the emphatic form of the adjective is used, e.g. *וְהָאֵם אֲבוֹנָא*, *and behold the youngest is with our father*, Gen. xlii. 13 ; or finally, a kind of superlative is made by connecting a noun with its plural in the genitive, e.g. *קֹדֶשׁ קִידָשִׁין*, *the most holy thing* ; *מֶלֶךְ מְלָכִין*, *the greatest of kings*.

§ 54.—SYNTAX OF THE NUMERALS.

The numerals from 2 to 10 may stand: (1) in the absolute state before the substantive, e.g. *תְּלָתָא בְּנִין*, Gen. vi. 10 ; or (2) in the absolute state after the substantive, e.g. *אַמִּין שֵׁת*, Dan. iii. 1 ; or (3) in the construct state before the substantive, e.g. *תִּשְׁעַת שְׁבָטִין*, Num. xxxiii. 13. In the latter case the numeral is regarded as a noun ; in the two former cases as an adjective.

The numerals above 10 generally stand before the noun, (202.) e.g. *אַרְבָּעִין יָמִין וְאַרְבָּעִין לֵילִין*, Gen. vii. 4 ; *חֲמִשָּׁ עָשָׂרִי אַמִּין*, Gen. vii. 20 ; *תִּשְׁעִין וְתִשְׁעַת שָׁנִין*, Gen. xvii. 1 ; *שֵׁתָא עֶשֶׂר סְמָכִין*, Exod. xxvi. 26 ; not, however, invariably: comp. Dan. iii. 1 ; vi. 1, 2 ; Gen. xxxii. 14, 15.

Fractional numbers, e.g. $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{5}$, are sometimes expressed by a substantive denoting the fraction, e.g. *חֻמְּשָׁא*, *a fifth part* ; sometimes by such a periphrasis as that in the following example: *עֻמְרָא חָד מִן עֶסְרָא בְּתֵלַת סָאִין*, *an omer is one of ten (i.e. a tenth part) in three seah (i.e. in an ephah)*, Exod. xvi. 36.

In designations of weights or measures, the noun expressing the weight or measure is sometimes omitted, though less frequently than in Hebrew.

- (205.) It has been stated (167–9) that there are in the Chaldee ordinal numbers corresponding to the cardinals from 1 to 19; but in place of these ordinals, the cardinals are sometimes used in designations of time, e. g. **בְּשָׁנַת חָדָה**, *in the first year of Belshazzar*, Dan. vii. 1; **בְּשִׁבְעָא**, *on the seventeenth day*, Gen. vii. 11.
- (206.) Numbers are expressed *distributively* by the cardinal numbers repeated, e. g. **שִׁבְעָא שִׁבְעָא**, *by sevens, seven of each*, Gen. vii. 9. *Once, twice, &c.*, are expressed by **וְמָנָא**, with the cardinals, e. g. **וְמִנִּין תְּלָתָהּ**, *thrice*, Dan. vi. 10; **עֶשְׂרִי וְמִנִּין**, *ten times*, Gen. xxxi. 7. Adverbs such as *two-fold, three-fold, &c.*, are expressed by means of **חַד**, with the corresponding cardinal, e. g. **חַד-שִׁבְעָא עַל וְנָ**, *seven-fold more than, or seven-times more than, &c.*, Dan. iii. 19.

§ 55.—CONSTRUCTION OF ADJECTIVES.

- (207.) When the adjective is used to qualify the substantive, that is, as an epithet, it regularly stands after the substantive, e. g. **רַבִּי וַיְתִירָהּ**, *excellent greatness*, Dan. iv. 33.
- (208.) When the adjective is used as a predicate, the verb substantive being expressed or understood, its position is sometimes before and sometimes after the substantive, e. g. **רַב חֹבִי**, *my iniquity is great*, Gen. iv. 13; **יִצְרָא לְבָא**, *the thoughts of man's heart (are) wicked*, Gen. viii. 21. It may be observed that the adjective is emphatic in sense where it precedes the substantive.
- (209.) Whether adjectives be employed as epithets or predicates, they agree generally with their substantives in gender and number. The exceptions to this, as when a singular collective noun has a plural predicate, are rather apparent than real, and are explained on the principle of the *con-*

structio ad sensum, the sense being regarded rather than the exact grammatical relation of the words.

An adjective, when its application is explained and qualified by a substantive, precedes the substantive, in the construct state, e. g. *שָׁפֵל רוּחַ*, *humble in spirit*, Prov. xvi. 19 ; *חֲכִימֵי לֵבָא*, *the wise of heart*, Job, xxxiv. 34. When this construction occurs in the Hebrew, we sometimes find the preposition *בְּ* joined to the substantive in the Chaldee, e.g. Gen. xxxix. 6, *שְׁפִיר בְּרִיּוֹא*, *fair in countenance*, where the Hebrew is *יָפֶה תֵּאֵר*.

Where adjectives standing alone are employed in a neuter sense, that is, where neuter adjectives would be used in Greek or Latin, and where in English we supply the word *thing* or *things*, the feminine singular or plural is used in the Chaldee, e.g. *פֶּם מְמַלֵּל רַבְרְבָן*, *a mouth speaking great things*, Dan. vii. 8.

§ 56.—CASE ABSOLUTE.

It is not uncommon to find a noun placed at the beginning of a sentence, standing in no grammatical relation to any other word. In this way either the structure of the sentence is simplified, or prominence is given to the noun thus placed, as expressing the principal idea in the sentence, e. g. *וְאֵנָּה—לֹא רָזָא דְנָה גְּלִי לִי*, *and as for me—this secret was not revealed to me*, Dan. ii. 30 ; *וְחִזִּי רֵאשִׁי עַל מִשְׁכְּבִי חֲזֹה חֲזִית*, *and as for the visions of my head upon my bed, I was seeing*, &c., Dan. iii. 10.

CHAPTER II.

§ 57.—SYNTAX OF THE PRONOUN.

- (213.) WHEN a personal pronoun is the subject of a sentence, the logical copula, or verb substantive, is not expressed, being, so to speak, included in the pronoun, e.g. *אַלְיִי אַתּוֹן*, *you (are) spies*, Gen. xlii. 9; *בְּיוֹנֵי אֲנַחְנָא*, *we (are) honest*, Gen. xlii. 11; *הוּא דְמִלְלִית עִמָּכוֹן*, *this (is) what I said unto you*, Gen. xlii. 14.
- (214.) The pronoun of the third person is used to connect the subject and the predicate, even when the former is of the first or second person, e.g. *אֲנַחְנָא הִמּוּ עֲבָדֵיהּ דִּי אֱלֹהֵי*, *we are the servants of God*, Ezr. v. 11; *אַנְתָּ-הוּא דְגִינְאֵל*, *art thou Daniel?* Dan. v. 13.
- (215.) The separate pronouns are always in the nominative, except in one case, that is, where a suffix is used, and the pronoun is repeated for the sake of emphasis. As the suffix cannot be written without the verb or noun, the repetition is effected by the personal pronoun, which then must be regarded as an accusative or genitive, according as the suffix is joined to a verb or substantive, e.g. *וְאִידְעָתָךְ אַף אֲנִי*, *and I may make thee, even thee, to know*, Prov. xxii. 19; *רוּחִי אֲנִי דְגִנְאֵל*, *the spirit of me, of me Daniel*, Dan. vii. 15.
- (216.) Redundancy in the use of pronouns is a characteristic of the Aramaic dialects; but the Chaldee is less remarkable in this respect than the Syriac. The following are the

principal cases in which the peculiarity may be observed:—

- (1) When suffixes precede a genitive, e.g. עֲבָדָיו דִּי אֱלֹהֵי, *servants of God*, Ezr. v. 11. This case is of frequent occurrence. (2) When the suffix with a preposition is followed immediately by the preposition with the noun to which the suffix refers, e.g. בְּדַנְיָאֵל בֵּיהּ *in him, in Daniel*, Dan. v. 12. (3) Similarly, when the suffix with a verb is followed immediately by the noun to which the suffix refers. See Hos. xiii. 1.

The suffixes to nouns, which are in fact equivalent to (217.) possessive pronouns, generally express the subject, but sometimes also the object, e.g. דְּתַכּוּן, not *your decree*, but *the decree concerning you*, Dan. ii. 9; דְּחִלְתָּהּ, *the fear of him*, Exod. xx. 20.

The possessive pronouns may be expressed in another (218.) way besides the ordinary method by suffixes, that is, by דִּיל (compounded of the relative דִּי and the preposition ל) with the suffixes of the different persons, e.g. דִּילִי, *mine*; דִּילָהּ, *his*; דִּילָנוּ, *our*.

When one noun is followed by another in the genitive, (219.) and the two thus connected express one complex idea, the suffix referring to the whole idea is appended to the second noun, e.g. בְּעֵלֵי דְבָבִיכֻן, *your enemies*, Lev. xxvi. 38.

§ 58.—USE OF THE RELATIVE PRONOUN.

The relative pronoun דִּי, or דְּ, by itself expresses the (220.) nominative or accusative of the relative, *who* or *whom*, e.g. לָךְ דִּי יְהִבָּתְךָ, *to thee who hast given*, Dan. ii. 23; אָדָם דְּבָרָא, *man whom he had created*, Gen. ii. 8. In the latter case the suffix is sometimes appended to the verb, conformably to what we see takes place in the other oblique cases of the relative. By this, ambiguity is avoided.

- (221.) The other oblique cases of the personal pronouns being expressed by suffixes appended to prepositions or nouns, the oblique cases of the relative are expressed by connecting **וְ** (**וְ**) with the personal pronouns, sometimes immediately, as **לָהּ**, *to him*; **לָהּ**, *to whom*; but more usually with one or more words intervening, e.g. **קָרוּנָא דְנִיעוּל לְוֹתָהּ**, *the cities to which we shall come*, Deut. i. 22; **עַם דִּי לֹא תִשְׁמַע**, *a people whose language thou shalt not understand*, Deut. xxviii. 49; **אֶרֶץ דְּאִתּוּחְבוּ בָהּ**, *the land in which they sojourned*, Exod. vi. 4. The pronoun is sometimes not expressed, but understood, so that the oblique cases of the relative are then expressed by **וְ** or **וְ** alone, e.g. **בְּיוֹמָא דְתִיכָלִין**, *on the day on which ye shall eat*, Gen. iii. 5.
- (222.) Similarly, a relative signification is given to adverbs by connecting with them **וְ** or **וְ**, e.g. **תַּמָּן**, *there*; **דְּתַמָּן**, *where*. One or more words may intervene between the relative and the adverb whose signification is affected by it.
- (223.) The personal or demonstrative pronoun must often be supplied before the relative, especially when a preposition or mark of a case stands before the latter, e.g. **יִדְעֵנָא יֵת**, *I know, (he) whom thou blessest*, &c., Num. xxii. 6.
- (224.) The relative is sometimes omitted, but less frequently than in Hebrew, e.g. **אַרְבַּעַה מְלָכִין יְקוּמוּן**, *four kings (which) shall arise*, Dan. vii. 17. Sometimes in Hebrew both the pronoun and the relative must be supplied after a noun in the construct state, e.g. **בְּיַד תִּשְׁלַח**, *by the hand (of him whom) thou wilt send*, Exod. iv. 13. In such a case, both (**וְ** **מִן**) are usually expressed in the Chaldee.

§ 59.—OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

- (225.) When we find the demonstrative pronoun repeated, the words being joined by the conjunction **וְ**, or a preposition,

they are to be rendered *the one, the other*, e. g. דָּנָה עִם דָּנָה, *the one with the other*, Dan. ii. 43; דָּא מִן דָּא, *the one from the other*, Dan. vii. 3.

When the noun which precedes the interrogative is in (226.) the construct state, the interrogative is to be regarded as in the genitive, e. g. בַּת מִן אֵת, *whose daughter art thou?* Exod. xxiv. 23.

§ 60.—MODE OF EXPRESSING THE PRONOUNS FOR WHICH PROPER FORMS ARE WANTING IN THE CHALDEE.

The reflexive pronouns *myself, thyself, himself*, are ex- (227.) pressed (1) by the passive conjugations, the characteristic of which, אֵת, denotes the reflexive *self*; (2) by the pronouns as suffixes of nouns or prepositions, e. g. לְבַעְלָהּ עִמָּה, *to her husband with herself*, Gen. iii. 6; (3) or, finally, by a circumlocution with some substantive, such as נֶפֶשׁ, e. g. טַר נַפְשִׁי, *guard thy soul*, i. e. *thyself*, Deut. iv. 9.

The personal or demonstrative pronoun is sometimes (228.) omitted before דִּי, but sometimes it is expressed by the interrogative מִן, e. g. מִן־דִּי לֹא יִפֹּל, *he who shall not fall down*, Dan. iii. 6. The meaning of מִן־דִּי, however, in this and similar passages is rather *whosoever*. *Each, every one*, with reference to a person, is expressed by גִּבְר, or אִנְש; sometimes by גִּבְר repeated, e. g. Exod. xxxvi. 4; and similarly with respect to things, by the repetition of the noun; with reference either to persons or things, *each, every*, may of course be expressed by כֹּל.

Any one, some one, is expressed by אִנְש, Jer. i. 2: *any-* (229.) *thing* is expressed by כֹּל־נִמָּא, corresponding to the Hebrew דָּבָר. *None, no one, nullus*, is expressed, as in Hebrew, by כֹּל—לֹא.

Besides the mode of expressing *the one—the other*, by the (230.)

repetition of the demonstrative pronoun, the same may be expressed by **גֵּבֶר** with **אֶחָא**, *brother*, or **חֵבֶר**, *companion*, e. g. **אֶתְּפָרְשׁוּ גֵבֶר מִלּוֹת אֶחֱוָהּ**, *they were separated the one from the other*, Gen. xiii. 11. It may be remarked that **חֵבֶר** is applicable to things without life.

- (231.) *The same, the self-same*, may be expressed by the personal or demonstrative pronoun with the Hebrew article ; or, if the noun be governed by a preposition, by a pronoun suffixed to the preposition, e. g. **גֵּבֶר־הַהוּא**, *that same man*, Jer. xx. 4 ; **בְּהַ נְשַׁעְתָּא**, *in the same instant*, Dan. iii. 6.

CHAPTER III.

SYNTAX OF THE VERB.

§ 61.—THE USE OF THE PRETERITE AND FUTURE.

- (232.) 1. THE *Preterite* is regularly employed in reference to an event in past time. Hence it is the common historic tense, e. g. **בְּקֶדְמַיִן בָּרָא יְיָ יֵת שָׁמַיָּא**, *in the beginning Jehovah created the heavens*, Gen. i. 1 ; **נְבוּכַדְנֶצַּר מֶלֶכָא עֲבַד צִלָּם**, *Nebuchadnezzar the King made an image*, Dan. iii. 1. Its employment for this purpose is much more extensive in Chaldee than in Hebrew, for in continued narrative in Hebrew the Future with *Vav conversive* is commonly used ; but in the Chaldee there is no *Vav conversive* ; so that in continued narrative we find several Preterites connected by **ו**, where there are Futures in the Hebrew, e. g. Gen. i. 3, 4, 5, &c.

2. The Preterite is used for the Pluperfect, principally

in dependent sentences, e. g. מִכָּל-עֲבֹדָתֶיהָ דִּי עָבַד, *from all his work which he had made*, Gen. ii. 2 ; מִכָּל חַיֹּת הַקֶּלָּא דְעָבַד, *above all the beasts of the field which Jehovah had made*, Gen. iii. 1.

3. It is used as a past Subjunctive tense, principally after hypothetical clauses, e. g. אֵלּוּלֵפוֹן בָּדָא אֶתְעַבְבָּנָא כֶּעָן, *if we had not delayed in this, we would now have returned twice*, Gen. xliii. 10 ; לֵוִי דָמַתָּנָא, *would that we had died!* Numb. xiv. 2. See Judges, xiv. 18.

4. The Preterite is sometimes used where we would employ the Present, as when the condition or attribute expressed by the verb has existed and still continues, e. g. Gen. iv. 9, לָא יִדְעָנָא, "I know not now, nor am I wont to know." In verbs expressing state or condition, the use of the Preterite in reference to present time is common, e. g. לָמָּה אֶתְבָּבִישׁוּ, *why is thy countenance downcast?* Gen. iv. 6. Generally speaking, when the statement does not refer to any particular point of time, the Preterite may be employed for the Present.

Besides the regular employment of the *Future* in reference to future time, it is used—

1. For the Optative, e. g. יְהוּכַד יוֹמָא, *may the day perish!* Job, iii. 3.

2. For the Imperative, principally in negative commands, e. g. לָא תִדְחַל, *fear thou not*, Gen. xlvi. 3.

3. When something conditional or potential is implied, that is, where we use the auxiliaries *may, can, might, should, &c.*, e. g. תִּיכֹל, *thou mayest eat*, Gen. ii. 16 ; אֲנָא לָא אֶחֱוִיס, *should I not spare Nineveh?* Jon. iv. 11.

4. For the Subjunctive after particles implying *that, so that, &c.*, יִזְכֵּן יִתָּן, *that he would give time*, Dan. ii. 16. This is common with the copulative ׀ which in Chaldee, as in

Hebrew, frequently marks the *end* or *object*. See Gen. xxvii. 4; Exod. v. 1.

- (234.) Rem.—In the later Targums we find a strange kind of Pluperfect and Imperfect, formed by prefixing the Preterite of **הָוָה** to the Preterite of the verb, e. g. **תָּוָה וְהָוָה תְּמִידָה**, *Eve who had desired*, Gen. iv. 1 (Jon.). This occurs generally in relative sentences.

§ 62.—USE OF THE IMPERATIVE AND INFINITIVE.

- 235.) Sometimes we find two Imperatives joined by the copulative **וְ**, the first containing an exhortation, and the second a consequence of obeying it. In such a case the second may be translated as a Future, e. g. **רָא עֲבִדוּ וְאֶתְקִימוּ**, *this do ye, and be saved*, i. e. *and ye shall be saved*, Gen. xlii. 18.
- (236.) The construction of the Infinitive with prepositions is sometimes found in the Chaldee, e. g. **בְּמִיתוּתוֹ מִפָּדָן אַרָם**, *in his coming from Padan Aram*, i. e. *when he came*, Gen. xxxiii. 18. Most frequently, however, when this construction occurs in the Hebrew, the sense is expressed in Chaldee by the finite verb with some conjunction, as it would be in our language: thus, Gen. ii. 4, for **בְּהִבְרָאם** in the Hebrew, we find in Onkelos **כִּד אֵתְּבְרִיאוּ**, i. e. *when they were created*.
- (237.) When an Infinitive is governed by a verb implying *power*, *command*, or *purpose*, it has usually **ל** prefixed; **יֻכַּל לְהַחֲיוֹה**, *he will be able to show*, Dan. ii. 10; **אָמַר לְהוֹבִדָּה**, *he commanded to destroy*, Dan. ii. 13. The same takes place when Infinitives are governed by nouns, e. g. **לֹא עֵדוֹן לְמִכְנָשׁ**, *it is not time to collect*, Gen. xxix. 7. In both cases, and particularly in the latter, the **ל** is sometimes omitted. Similar is the use of the Infinitive with **ל** following **אֵית**, **לֹא**,

or לִית, מָה, e.g. רִי לֹא לְהִשְׁנֹה, *which may not be changed*, lit. *which is not for to change*, Dan. vi. 9.

After הָיָא, the Infinitive with ל makes a kind of periphrasis of the Future, e.g. וְהָיָה שֶׁמֶשׁ לְמַעַל, *and the sun was about to set*, Gen. xv. 12.

The Infinitive is often connected with the finite verb to express *intensity, certainty, or continuance* of the action, e.g. לֹא מָמַת הַמּוֹתוֹן, *ye shall not certainly die*, Gen. iii. 4; אֶסְנָאָה אֶסְנִי, *I will greatly increase*, Gen. iii. 16; מְקַטֵּל קָטִיל, *Joseph is surely killed*, Gen. xxxvii. 33; מִיָּבֵל תִּיכּוֹל, *thou mayest at all times eat*, Gen. ii. 16.

The suffix appended to an Infinitive may refer either to the subject or object of the action expressed by the verb. In the former case the Infinitive is regarded as a noun, and takes the *nominal* suffixes.

§ 63.—USE OF THE PARTICIPLE.

The participle by itself in Chaldee is sometimes used for the finite verb, generally expressing the present tense, e.g. עָנָה מֶלֶכָא וְאָמַר, *the king answereth and saith*, Dan. ii. 5.

The participle is frequently used with the verb הָיָה, in place of the finite verb. In this case a continuing action is generally denoted, e.g. הָיָה רְוִיָּה, *thou wast seeing*, Dan. ii. 31.

With the personal pronouns, or with אֵית, the participle is used for all times, but most frequently for the present, e.g. חֲשִׁינְן אֶנְהָנָא, *we deem it necessary*, Dan. ii. 16; דָּאֵן אֶנָּא, *I will judge*, Gen. xv. 14.

When participles are followed by a noun which expresses the object of the action of the verb, a two-fold construction is allowable, the participle being either regarded

as a noun followed by a genitive, or as a part of the verb governing the noun in the same manner as the verb, e. g. *פָּרִיסָן נִדְפִירוֹן*, *going out of the gate*, Gen. xxxiv. 24; *פָּרִיסָן נִדְפִירוֹן*, *spreading their wings*, Exod. xxv. 20. Neither mode of construction is confined to active participles.

§ 64.—EXPRESSION OF THE OPTATIVE.

- (244.) We have seen (233, 1) that the Future is used to express the Optative. It may also be expressed by certain forms of circumlocution, e. g. (a) by an interrogative pronoun, with a verb in the third person, e. g. *מִן יִמְנֶנִי רִיָּא*, *O would that I were made judge!* lit. *who will make me judge?* II. Sam. xv. 4.* Like the phrase *מִי יֵתֵן* in Hebrew, *מִן יֵתֵן* is used to express the Optative, and that in cases where the verb *יֵתֵן* does not seem to be quite applicable, e. g. *מִן יֵתֵן רָמָשָׁא*, *O would that it were evening*, Deut. xxviii. 67. (b) By the interjection *לֵי רָמַתָּנָא*, e. g. *לֵי רָמַתָּנָא*, *would that we had died*, Numb. xx. 3.

§ 65.—NUMBER AND PERSON OF THE VERB.

- (245.) To the general rule, that the verb agrees with its subject in gender and number, some exceptions occur: (a) Thus masculine forms (being those of most common use) are sometimes employed in reference to feminine subjects, e. g. *כָּל-עֲבִידָא לֹא יִתְעַבִּיד*, *no work shall be done*, Exod. xii. 16. (b) Plural verbs may be used with singular collective nouns, e. g. *יָמוּתוּן כָּל-עֲנָא*, *all the sheep will die*, Gen. xxxiii. 13. The case is similar when the nominative to a

* For an instance of a similar circumlocution for the Optative in Latin, see Virgil, Georg. II., 488, 489.

plural verb is implied in a previous collective noun, e. g. *וַיִּשְׁלְטוּ בְּעֶבֶד אֲנָשָׁא*, *let us make man, and let them rule*, Gen. i. 26.

The third person sing. masc. or fem. is sometimes employed impersonally, e. g. *עָקַת לְדָוִד*, *David was distressed*: lit. *it was anxious with David*, I. Sam. xxx. 6.

The indeterminate third person (corresponding to the English *one* or *they*; German, *man*; French, *on*) is expressed in Chaldee (a) most frequently by the third person masc. plur., e. g. *דִּי לָא יְהוּבְדוֹן דְּנִינְאֵל וְחִבְרוֹהִי*, *that Daniel and his companions should not be destroyed*; lit. *that they should not destroy Daniel, &c.*, Dan. ii. 18. (b) By the third person sing., e. g. *קָרָא שְׁמָהּ*, *the name of it was called*, Gen. xi. 9. (c) By the second person sing.

It is very common to find in Chaldee a passive verb followed by an accusative of the noun, which is the subject of the action, and which, therefore, we might expect to find in the nominative, e. g. *וְאַתְלִיד לְחִנוּךְ יֵת עִרְד*, *and to Enoch was born Irad*, Gen. iv. 18; *וְיִתְחַוָּא לְרִבְקָה יֵת פְּתֻנֵּי עֶשָׂו*, *and the words of Rebekah were told to Esau*, Gen. xxvii. 42.

Grammarians usually explain this construction by stating that the passive in such cases is to be regarded as an impersonal active.

When several substantives connected by *and* have a common predicate, it sometimes is in the singular, particularly when it stands before the nouns, but more frequently in the plural. See Exod. xxi. 4; Gen. xl. 1 (Jon.).

§ 66.—REGIMEN OF VERBS.

We find in Chaldee many verbs governing the accusative, which, according to the analogy of other languages,

we would expect from their meaning to be followed by other cases.* Such are **אָנַיֵב**, *to reply to, to answer*; **עָרַע**, *to happen to, to befall*; **פָּקַד**, *to command*; **הֵמִין**, *to trust*; **שָׁמַשׁ**, *to serve*; **בִּישַׁר**, *to bear good tidings to, i. e. to gladden with good tidings*.

- (251.) Verbs implying *fulness* or *want*, such as **סָבַע**, *to be satiated*; **שָׂבַע**, the same; **מָלֵא**, and its reflexive, **אֶתְמָלִי**, *to be filled*; **רָחַשׁ**, *to swarm with*; **שָׁגַר**, *to overflow with*; **חָסַר**, *to be deficient in, to want*, also, contrary to analogy, take an accusative case of that in respect of which the fulness or want exists.

- (252.) In the following cases verbs govern two accusatives:—

1. Verbs which in *Pehal* govern one accusative, in the causative conjugations, *Pahel* and *Aphel*, govern two, e. g. **תְּגַזְּרִין יְתָהוּן הַמָּגִין**, *thou shalt gird on them girdles*, Exod. xxix. 9; **תַּהוֹדְעֵנִי הַלָּמָּא**, *you will make known the dream to me*, Dan. ii. 5.

2. Verbs signifying *to clothe or cover one with anything* (Exod. xxxiv. 24); *to do one any service or injury* (Gen. xxx. 29); *of asking anything of any one* (Deut. xiv. 26); *of making one something* (Exod. xxx. 25) also govern two accusatives.

- (253.) Some verbs are followed by a dative, contrary to what analogy would lead us to expect, e. g. **קָרָא**, *to call, to give a name to*; **נִשָּׁק**, *to kiss*; **שָׁאַל**, *to inquire of, ask*. Passive verbs are followed by the dative of the person or thing from which the effect proceeds, e. g. **יִתְעַבֵּד לָבוֹן**, *it shall be done by you*, Exod. xii. 16.

* According to the analogy of the Greek and Latin, these verbs would be followed by some other case than the accusative, but they can all be rendered by verbs which in English would govern the accusative.

§ 67.—USE OF PREPOSITIONS WITH VERBS.

What prepositions are employed in connexion with verbs is in general to be ascertained from the Lexicons. The following rules may be useful to guide the student:—

The preposition **בְּ** follows verbs of *seizing, holding*, e. g. (254.) **הִזָּק**; verbs of *acknowledgment, disowning*, e. g. **בִּפְר**; verbs signifying *to look upon, to hearken to, to smell to*, e. g. **הִזָּא**, **שָׁמַע**, **רוּחַ**; verbs signifying *to invoke, to call upon*, e. g. **צִלָּא**; *to rule over*, e. g. **שָׁלַט**; after verbs of *eating or drinking*, **בְּ** is joined to the noun, signifying the cup or dish (Dan. v. 2).

The preposition **לְ** follows verbs signifying *to make one* (255.) *anything, to become anything*, e. g. **הָיָא, גִּתָּן**; see Jer. ix. 11, Gen. ii. 24.

Verbs implying mental emotions, e. g. **רָחַם**, *to pity*; (256.) **הִדָּא**, *to rejoice*; **בִּסָּר**, *to despise*; **חִוּס**, *to have mercy*, are followed by **עַל** in connexion with the object towards which the emotion is felt. **בִּצְוָה**, *to command*, is followed by **עַל**, with the person upon whom the command is laid.

The preposition **מִן** follows not only verbs signifying *to flee from*, but those of kindred signification, such as *to fear, to beware of, to abstain from*. **מִן** is also used with verbs signifying *fulness, emptiness, &c.*, in connexion with the noun in respect of which the fulness, emptiness, &c., exists. The preposition **בְּאַחֲרָיָהוּ** is naturally used with verbs signifying *to follow after, pursue, &c.*

§ 68.—VERBS USED FOR ADVERBS.

Sometimes a verb placed before another qualifies its (258.) meaning as an adverb. Thus, *once more* is expressed by

אוֹסִיף, *to add*; well by אוֹטִיב, *to make good*; first by קִדְּם, *to cause to precede*; much or greatly by אֲסִי, *to make much or great*. These verbs are generally followed by the infinitive of the verb whose meaning they qualify: e. g. לֹא תוֹסִיף לְמַתֵּן חִיָּלָהּ, *it shall no more give its strength*, Gen. iv. 12. מִקִּדְּמִין לְמַשְׁאֵל בְּשִׁלְמוֹךְ, *saluting thee first*, Gen. xlix. 8. אֲסִי לְמַעַבְדַּר בְּיָשִׁין, *he hath done much wickedness*, Joel, ii. 20. Sometimes the two verbs are joined by the copulative, e. g. וְחָבַב וַיִּצְחַק וַיִּחַפֵּר, *and Isaac digged again*, lit. *returned and digged*, Gen. xxvi. 18.

§ 69.—ELLIPSIS, CONSTRUCTIO PRÆGNANS.

- (259.) The most common kind of ellipsis is when the substantive verb is omitted, e. g. דִּי שְׁמָהּ בִּלְטִישַׁאצָּר, *whose name (was) Belteshazzar*, Dan. ii. 26. The use of the participle for the finite verb (240) is to be thus explained. In general the mode of supplying an ellipsis in any particular case readily presents itself.
- (260.) The *pregnant construction* takes place when a verb stands in a construction to which its meaning is not strictly suitable, and another verb must be supplied, connected in the writer's mind with the verbal idea that is expressed; e. g. הָמָרוּ גִבְרִיָּא נָבַר לְחִבְרִיָּה, *the men wondered each to his fellow*, i. e. *wondered (and looked or spoke) each, &c.*, Gen. xlii. 33.

CHAPTER IV.

SYNTAX OF THE PARTICLES.

§ 70.—OF WORDS EXPRESSING NEGATION.

The negative particle לֹא (written in one place, Dan. (261.) iv. 32, לָהּ) is the same as the Hebrew לֹא, and, like it, expresses unconditional negation. לִית differs from it, as אֵין differs from לֹא in Hebrew, by including in it the verb substantive, thus signifying *there is not*. Hence, it is often found with personal pronouns, and with participles, e. g. לִית אֶנָּה יְהִיב, *I will not give*, Exod. v. 10.

The use of אֵן, or אִם, *if*, as a negative particle, is derived (262.) from its employment in oaths, the adjuration being mentally supplied, e. g. אִם אֶסֶב, *I will not take*, Gen. xiv. 23, where the speaker is supposed to imprecate on himself some calamity *if he would take*.

§ 71.—OF ADVERBS REPEATED, OF INTERROGATIVE PARTICLES, &c.

The repetition of adverbs sometimes denotes intensity, (263.) לְהַרְאָה לְהַרְאָה, *very greatly*, and sometimes continuation, e. g. וְעִיר וְעִיר, *by little and little*.

The prefix הִי is the usual mark of an interrogation, but (264.) this particle is not always employed, and that a sentence is interrogative is sometimes to be ascertained only from the context, e. g. אַתָּה בֶּרֶךְ עֵשָׂו, *art thou my son Esau?* Gen. xxvi. 24.

The disjunctive form of question (*whether—or*) may be (265.) expressed by אִם—הִי; e. g. הֲטָבָה הִיא אִם בִּישָׁא, *whether it be good or bad*, Num. xiii. 20.

	PEHAL.	ITHPEHAL.	PAHEL.
<i>Pret.</i> 3 m.	קָטַל	אֶתְקַטַּל	קָטַל
3 f.	קָטַלְתְּ	אֶתְקַטַּלְתְּ	קָטַלְתְּ
2 m.	קָטַלְתָּ	אֶתְקַטַּלְתָּ	קָטַלְתָּ, קָטַלְתָּ
2 f.	קָטַלְתְּ	אֶתְקַטַּלְתְּ	קָטַלְתְּ
1 c.	קָטַלְתָּ	אֶתְקַטַּלְתָּ	קָטַלְתָּ
<i>Plur.</i> 3 m.	קָטַלּוּ	אֶתְקַטַּלּוּ	קָטַלּוּ
3 f.	קָטַלְא	אֶתְקַטַּלְא	קָטַלְא
2 m.	קָטַלְתִּינוּ	אֶתְקַטַּלְתִּינוּ	קָטַלְתִּינוּ
2 f.	קָטַלְתֶּנּוּ	אֶתְקַטַּלְתֶּנּוּ	קָטַלְתֶּנּוּ
1 c.	קָטַלְנָא	אֶתְקַטַּלְנָא	קָטַלְנָא
<i>Inf.</i>	מִקְטַל	אֶתְקַטַּלְא	מִקְטַלְא
<i>Imp.</i> 2 m.	קָטַל	אֶתְקַטַּל	קָטַל
2 f.	קָטַלִּי	אֶתְקַטַּלִּי	קָטַלִּי
<i>Plur.</i> 2 m.	קָטַלּוּ	אֶתְקַטַּלּוּ	קָטַלּוּ
2 f.	קָטַלְנָא	אֶתְקַטַּלְנָא	קָטַלְנָא
<i>Fut.</i> 3 m.	יִקְטַל	יִתְקַטַּל	יִקְטַל
3 f.	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל
2 m.	תִּקְטַל	תִּתְקַטַּל	תִּקְטַל
2 f.	תִּקְטַלְיוּ	תִּתְקַטַּלְיוּ	תִּקְטַלְיוּ
1 c.	אֶקְטַל	אֶתְקַטַּל	אֶקְטַל
<i>Plur.</i> 3 m.	יִקְטַלּוּ	יִתְקַטַּלּוּ	יִקְטַלּוּ
3 f.	יִקְטַלְנָא	יִתְקַטַּלְנָא	יִקְטַלְנָא
2 m.	תִּקְטַלּוּ	תִּתְקַטַּלּוּ	תִּקְטַלּוּ
2 f.	תִּקְטַלְנָא	תִּתְקַטַּלְנָא	תִּקְטַלְנָא
1 c.	נִקְטַל	נִתְקַטַּל	נִקְטַל
1 Part. {	קָטַל m.	מִתְקַטַּל	מִתְקַטַּל
	קָטַלְא f.	מִתְקַטַּלְא	מִתְקַטַּלְא
2 Part. {	קָטִיל m.		מִתְקַטַּל
	קָטִילְא f.		מִתְקַטַּלְא

[illegible]

SUFFIXES.	PRETERITE.		SUFFIXES.	FUTURE.	
	3 masc. sing.	3 masc. plur.		3 masc. sing.	3 masc. plur.
1 c. sing.	קָטַלְנִי	קָטַלְנִי	1 c. sing.	יִקְטַלְנִי	יִקְטַלְנִי
2 m. sing.	קָטַלְךָ	קָטַלְךָ	2 m. sing.	יִקְטַלְךָ	יִקְטַלְךָ
3 m. sing.	קָטַלָּה	קָטַלְהִי	3 m. sing.	יִקְטַלְהָ	יִקְטַלְהָ
2 m. plur.	קָטַלְכֶּם	קָטַלְכֶּם	2 m. plur.	יִקְטַלְכֶּם	יִקְטַלְכֶּם
3 m. plur.	קָטַלְנָם	קָטַלְנָם	3 m. plur.	יִקְטַלְנָם	יִקְטַלְנָם
	3 fem. sing.	3 fem. plur.		IMPERATIVE.	
1 c. sing.	קָטַלְתִּנִּי	קָטַלְתִּי			
2 m. sing.	קָטַלְתָּךְ	קָטַלְתָּךְ		2 masc. sing.	2 masc. plur.
3 m. sing.	קָטַלְתָּהּ	קָטַלְתָּהּ			
2 m. plur.	קָטַלְתֶּכֶם	קָטַלְתֶּכֶם	1 c. sing.	קָטַלְנִי	קָטַלְנִי
3 m. plur.	קָטַלְתֶּנָם	קָטַלְתֶּנָם	3 m. sing.	קָטַלְהָ	קָטַלְהָ
	2 masc. sing.	2 masc. plur.	1 c. plur.	קָטַלְנָא	קָטַלְנָא
1 c. sing.	קָטַלְתִּנִּי	קָטַלְתִּנִּי	3 m. plur.	קָטַלְנָם	קָטַלְנָם
3 m. sing.	קָטַלְתָּהּ	קָטַלְתָּהּ		2 fem. sing.	2 fem. plur.
3 m. plur.	קָטַלְתֶּנָם	קָטַלְתֶּנָם			
	2 fem. sing.		1 c. sing.	קָטַלְנִי	קָטַלְנִי
1 c. sing.	קָטַלְתִּנִּי		3 m. sing.	קָטַלְהָ	קָטַלְהָ
3 m. sing.	קָטַלְתָּהּ		3 m. plur.	קָטַלְנָם	קָטַלְנָם
3 m. plur.	קָטַלְתֶּנָם			INFINITIVE.	
	1 com. sing.	1 com. plur.	1 c. sing.	מִקְטַלִּי	
2 m. sing.	קָטַלְתָּךְ	קָטַלְתָּךְ	2 m. sing.	מִקְטַלְךָ	
3 m. sing.	קָטַלְתָּהּ	קָטַלְתָּהּ	3 m. sing.	מִקְטַלְהָ	
2 m. plur.	קָטַלְתֶּכֶם	קָטַלְתֶּכֶם	2 m. plur.	מִקְטַלְכֶּם	
3 m. plur.	קָטַלְתֶּנָם	קָטַלְתֶּנָם	3 m. plur.	מִקְטַלְנָם	

		PEHAL.	APHEL.	ITTAPHAL.
<i>Pret.</i>	3 m.	נִפְּקָה	אִפְּקָה	אִתְּפַקֵּה
	3 f.	נִפְּקַת	אִפְּקַת	אִתְּפַקֵּת
	2 m.	נִפְּקִיתָ	אִפְּקִיתָ	אִתְּפַקֵּיתָ
	2 f.	נִפְּקִיתְּ	אִפְּקִיתְּ	אִתְּפַקֵּיתְּ
	1 c.	נִפְּקִית	אִפְּקִית	אִתְּפַקֵּית
	3 m.	נִפְּקִיוּ	אִפְּקִיוּ	אִתְּפַקֵּיוּ
	3 f.	נִפְּקִינָא	אִפְּקִינָא	אִתְּפַקֵּנָא
	2 m.	נִפְּקִיתוּן	אִפְּקִיתוּן	אִתְּפַקֵּיתוּן
	2 f.	נִפְּקִיתוּן	אִפְּקִיתוּן	אִתְּפַקֵּיתוּן
	1 c.	נִפְּקִינָא	אִפְּקִינָא	אִתְּפַקֵּנָא
<i>Infin.</i>		מִפְּקָה	אִפְּקָה	אִתְּפַקָּה
<i>Imp.</i>	2 m.	פֶּקֶה, פִּקֵּה	אִפֶּקֶה	אִתְּפֶקֶה
	2 f.	פִּקִּי	אִפִּקִּי	אִתְּפִקִּי
	2 m.	פִּקְוִי, פִּקְוִי	אִפִּקְוִי	אִתְּפִקְוִי
	2 f.	פִּקְוִינָא	אִפִּקְוִינָא	אִתְּפִקְוִינָא
<i>Fut.</i>	3 m.	יִפְּקֵה, יִפְּקֵה	יִפֶּקֶה	יִתְּפַקֵּה
	3 f.	תִּפְּקֵה, תִּפְּקֵה	תִּפֶּקֶה	תִּתְּפַקֵּה
	2 m.	תִּפְּקֵה, תִּפְּקֵה	תִּפֶּקֶה	תִּתְּפַקֵּה
	2 f.	תִּפְּקִיוּ	תִּפְּקִיוּ	תִּתְּפַקִּיוּ
	1 c.	אִפְּקֵה, אִפְּקֵה	אִפֶּקֶה	אִתְּפַקֵּה
	3 m.	יִפְּקִיוּ	יִפְּקִיוּ	יִתְּפַקִּיוּ
	3 f.	יִפְּקִיוּ	יִפְּקִיוּ	יִתְּפַקִּיוּ
	2 m.	תִּפְּקִיוּ	תִּפְּקִיוּ	תִּתְּפַקִּיוּ
	2 f.	תִּפְּקִיוּ	תִּפְּקִיוּ	תִּתְּפַקִּיוּ
	1 c.	נִפְּקֵה, נִפְּקֵה	נִפֶּקֶה	נִתְּפַקֵּה
	1 Part. {	נִפְּקֵה	מִפְּקֵה	מִתְּפַקֵּה
		נִפְּקִינָא	מִפְּקִינָא	מִתְּפַקִּינָא
	2 Part. {	נִפְּקִי	מִפְּקֵה	
		נִפְּקִינָא	מִפְּקִינָא	

		PEHAL.	APHEL.	ITTAPHAL.
<i>Pret.</i>	3 m.	דִּק	אִדֵּק	אִתְּדִק
	3 f.	דִּקַּת	אִדְּקַת	אִתְּדִקַּת
	2 m.	דִּקְתָּא, דִּקְתָּ	אִדְּקִיתָ	אִתְּדִקִּיתָ
	2 f.	דִּקְתִּי	אִדְּקִיתִי	אִתְּדִקִּיתִי
	1 c.	דִּקְתָּ	אִדְּקַת	אִתְּדִקַּת
<i>Plur.</i>	3 m.	דִּקִּי	אִדְּקִי	אִתְּדִקִּי
	3 f.	דִּקָּא	אִדְּקָא	אִתְּדִקָּא
	2 m.	דִּקְתִּינוּ	אִדְּקִינוּ	אִתְּדִקִּינוּ
	2 f.	דִּקְתִּינוּ	אִדְּקִינוּ	אִתְּדִקִּינוּ
	1 c.	דִּקְתָּא	אִדְּקָא	אִתְּדִקָּא
<i>Infinitive.</i>		מִדֵּק	אִדְּקָא	אִתְּדִקָּא
<i>Imp.</i>	2 m.	דִּק	אִדֵּק	אִתְּדִק
	2 f.	דִּקִּי	אִדְּקִי	אִתְּדִקִּי
<i>Plur.</i>	2 m.	דִּקִּי	אִדְּקִי	אִתְּדִקִּי
	2 f.	דִּקְתָּא	אִדְּקָא	אִתְּדִקָּא
<i>Fut.</i>	3 m.	יִדֵּק	יִדֵּק	יִתְּדִק
	3 f.	יִדְּקַת	יִדְּקַת	יִתְּדִקַּת
	2 m.	יִדְּקַת	יִדְּקַת	יִתְּדִקַּת
	2 f.	יִתְּדִקִּין	יִתְּדִקִּין	יִתְּדִקִּין
	1 c.	אִדְּקַת	אִדְּקַת	אִתְּדִקַּת
<i>Plur.</i>	3 m.	יִדְּקִין	יִדְּקִין	יִתְּדִקִּין
	3 f.	יִדְּקָא	יִדְּקָא	יִתְּדִקָּא
	2 m.	יִתְּדִקִּין	יִתְּדִקִּין	יִתְּדִקִּין
	2 f.	יִתְּדִקִּין	יִתְּדִקִּין	יִתְּדִקִּין
	1 c.	כִּדֵּק	כִּדֵּק	כִּתְּדִק
1 Part.	{ m.	דִּקְתָּ	מִדֵּק	מִתְּדִק
	{ f.	דִּקְתָּא	מִדְּקָא	מִתְּדִקָּא
2 Part.	{ m.	דִּקְתִּי	כִּדֵּק	
	{ f.	דִּקְתָּא	מִדְּקָא	

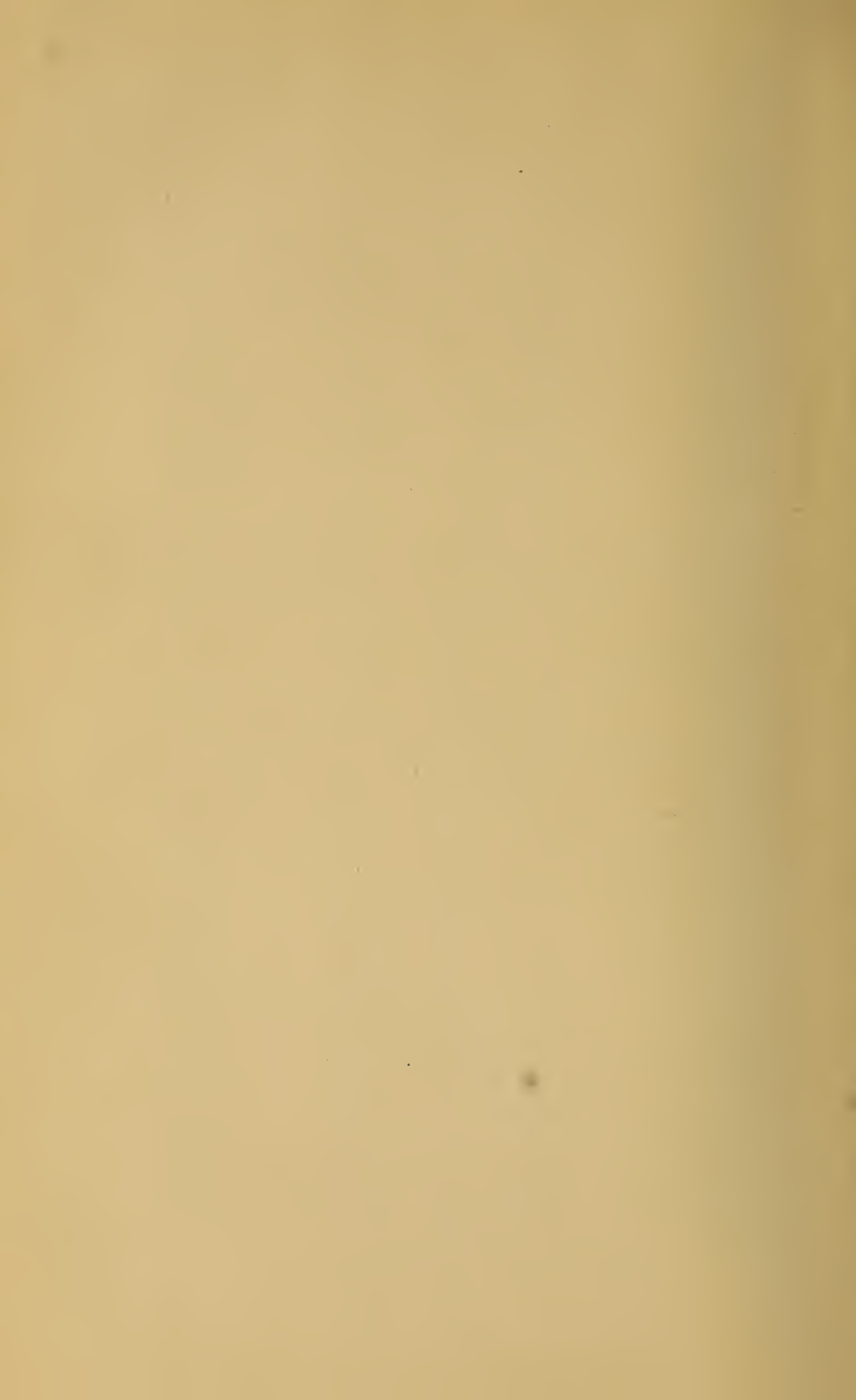
VERBS פִּי.	VERBS פִּי.
PEHAL.	
<i>Pret. 3 m. sing.</i> יָלַד <i>3 f. sing.</i> יָלְדָת <i>1 c. sing.</i> יָלְדָת, &c., reg. <i>Imp. 2 m. sing.</i> חַב, דַּע, לֵד <i>Inf.</i> מִילֵד <i>Fut. 3 m. sing.</i> יֵלֵד, יִלְד	יָטַב יֵיטַב, יִיטַב
ITHPEHAL.	
<i>Pret. 3 m. sing.</i> אֶתְיָלַד, אֶתְיָלְדָת	
PAHEL.	
<i>Pret. 3 m. sing.</i> יָלַד <i>Fut. 3 m. sing.</i> יֵלֵד, יִלְד	יָטַב יֵיטַב
ITHPAHAL.	
<i>Pret. 3 m. sing.</i> אֶתְיָלַד	אֶתְיָטַב
APHEL.	
<i>Pret. 3 m. sing.</i> אֶלְיָד <i>Fut. 3 m. sing.</i> יֵחֹדַע, יִלְד	אֶיטִיב, אֶיטִיב יֵיטִיב

	PEHAL.	ITHPEHAL.	PAHEL.	ITHPAHAL.
<i>Pret.</i> 3 m.	קָם	אַתְּקָם	מָיִם	אַתְּמָיִם
3 f.	קָמַת	אַתְּקָמַת	מָיְמַת	אַתְּמָיְמַת
2 m.	קָמַתְּ, קָמַתְּ	אַתְּקָמַתְּ	מָיְמַתְּ	אַתְּמָיְמַתְּ
2 f.	קָמַתְּ	אַתְּקָמַתְּ	מָיְמַתְּ	אַתְּמָיְמַתְּ
1 c.	קָמַת	אַתְּקָמַת	מָיְמַת	אַתְּמָיְמַת
<i>Plur.</i> 3 m.	קָמוּ	אַתְּקָמוּ	מָיְמוּ	אַתְּמָיְמוּ
3 f.	קָמָא	אַתְּקָמָא	מָיְמָא	אַתְּמָיְמָא
2 m.	קָמַתְוּ, קָמַתְוּ	אַתְּקָמַתְוּ	מָיְמַתְוּ	אַתְּמָיְמַתְוּ
2 f.	קָמַתְוּ, קָמַתְוּ	אַתְּקָמַתְוּ	מָיְמַתְוּ	אַתְּמָיְמַתְוּ
1 c.	קָמַנָא	אַתְּקָמַנָא	מָיְמַנָא	אַתְּמָיְמַנָא
<i>Infinitive.</i>	מָקָם (מָקוּם)	אַתְּקָמָא	מָיְמָא	אַתְּמָיְמָא
<i>Imp.</i> 2 m.	קוּם	אַתְּקָם	מָיִם	אַתְּמָיִם
2 f.	קָמִי	אַתְּקָמִי	מָיְמִי	אַתְּמָיְמִי
<i>Plur.</i> 2 m.	קוּמוּ	אַתְּקָמוּ	מָיְמוּ	אַתְּמָיְמוּ
2 f.	קוּמַנָא	אַתְּקָמַנָא	מָיְמַנָא	אַתְּמָיְמַנָא
<i>Fut.</i> 3 m.	יָקוּם	יִתְקָם	יִמָּיִם	יִתְמָיִם
3 f.	יִתְקוּם	יִתְקָם	יִתְמָיִם	יִתְמָיִם
2 m.	יִתְקוּם	יִתְקָם	יִתְמָיִם	יִתְמָיִם
2 f.	יִתְקוּמִין	יִתְקָמִין	יִתְמָיִין	יִתְמָיִין
1 c.	אַקוּם	אַתְּקָם	אַמָּיִם	אַתְּמָיִם
<i>Plur.</i> 3 m.	יִקוּמוּן	יִתְקָמוּן	יִתְמָיוּן	יִתְמָיוּן
3 f.	יִקוּמִין	יִתְקָמוּן	יִתְמָיוּן	יִתְמָיוּן
2 m.	יִתְקוּמוּן	יִתְקָמוּן	יִתְמָיוּן	יִתְמָיוּן
2 f.	יִתְקוּמִין	יִתְקָמוּן	יִתְמָיוּן	יִתְמָיוּן
1 c.	נָקוּם	נִתְקָם	נִמָּיִם	נִתְמָיִם
1 Part. { m.	קוֹאֵם, קוֹיִם	מִתְקָם	מִתְמָיִם	מִתְמָיִם
f.	קוֹמָא	מִתְקָמָא	מִתְמָיְמָא	מִתְמָיְמָא
2 Part. { m.	קוֹיִם		מִתְמָיִם	
f.	קוֹמָא		מִתְמָיְמָא	

APHEL.	ITTAPHAL.	POLEL.	ITHPOLAL.
אָקום	אַתָּקום	קום	אַתָּקום
אַקומת, אָקומת	אַתָּקומת	קוממת	אַתָּקוממת
אַקומת, אָקומת	אַתָּקומת	קוממת	אַתָּקוממת
אַקומת	אַתָּקומת	קוממת	אַתָּקוממת
אַקומת, אָקומת	אַתָּקומת	קוממת	אַתָּקוממת
אַקומו	אַתָּקומו	קוממו	אַתָּקוממו
אַקומא	אַתָּקומא	קוממא	אַתָּקוממא
אַקומתון	אַתָּקומתון	קוממתון	אַתָּקוממתון
אַקומתן	אַתָּקומתן	קוממתן	אַתָּקוממתן
אַקומנא	אַתָּקומנא	קוממנא	אַתָּקוממנא
אַקמא	אַתָּקמא	קוממא	אַתָּקוממא
אָקום	אַתָּקום	קום	אַתָּקום
אַקומי	אַתָּקומי	קוממי	אַתָּקוממי
אַקומו	אַתָּקומו	קוממו	אַתָּקוממו
אַקומנא	אַתָּקומנא	קוממנא	אַתָּקוממנא
יָקום	יַתָּקום	יקום	יַתָּקום
תָּקום	תַּתָּקום	תקום	תַּתָּקום
תָּקום	תַּתָּקום	תקום	תַּתָּקום
תָּקומין	תַּתָּקומין	תקומין	תַּתָּקומין
אַקום	אַתָּקום	אָקום	אַתָּקום
יָקומו	יַתָּקומו	יקומו	יַתָּקומו
יָקוּן	יַתָּקוּן	יקומן	יַתָּקומן
תָּקומו	תַּתָּקומו	תקומו	תַּתָּקומו
תָּקוּן	תַּתָּקוּן	תקומן	תַּתָּקומן
נָקום	נַתָּקום	נקום	נַתָּקום
מָקום	מַתָּקום	מקום	מַתָּקום
מָקומא	מַתָּקומא	מקומא	מַתָּקומא
מָקום		מקום	
מָקמא		מקוממא	

	PEHAL.	ITHPEHAL.	PAHEL.
<i>Pret.</i> 3 m.	גָּלַא יִי - י	אֶתְגָּלִי	גָּלִי
3 f.	גָּלַת	אֶתְגָּלִית	גָּלִית יֵאֵת
2 m.	גָּלִיתָ יִתְּ	אֶתְגָּלִיתָ	גָּלִיתָ
2 f.	גָּלִיתְּ יִתְּ	אֶתְגָּלִיתְּ	גָּלִיתְּ
1 c.	גָּלִית יִתְּי	אֶתְגָּלִיתִי	גָּלִית יִתְּי
<i>Plur.</i> 3 m.	גָּלוּ	אֶתְגָּלוּ	גָּלוּ יֵאוּ
3 f.	גָּלָאָה	אֶתְגָּלָאָה	גָּלָאָה
2 m.	גָּלִיתוּן	אֶתְגָּלִיתוּן	גָּלִיתוּן (ל)
2 f.	גָּלִיתוּן	אֶתְגָּלִיתוּן	גָּלִיתוּן (ל)
1 c.	גָּלִינָא	אֶתְגָּלִינָא	גָּלִינָא (ל)
<i>Infin.</i>	מִגָּלֵא אֶ - יֵא	אֶתְגָּלָאָה	גָּלָאָה
<i>Imp.</i> 2 m.	גָּלִי יֵא יֵי	אֶתְגָּלִי יֵא	גָּלִי יֵא
2 f.	גָּלֵא יֵי	אֶתְגָּלֵא	גָּלֵא
<i>Plur.</i> 2 m.	גָּלוּ	אֶתְגָּלוּ	גָּלוּ
2 f.	גָּלֵאנָא גָּלוּן	אֶתְגָּלֵאנָא	גָּלֵאנָא
<i>Fut.</i> 3 m.	יִגָּלֵא יֵי	יֶתְגָּלִי יֵא	יִגָּלִי יֵא
3 f.	תִּגָּלֵא	תֶתְגָּלִי	תִּגָּלִי
2 m.	תִּגָּלֵא	תֶתְגָּלִי	תִּגָּלִי
2 f.	תִּגָּלוּן	תֶתְגָּלוּן	תִּגָּלוּן
1 c.	אִגָּלֵא	אֶתְגָּלִי	אִגָּלִי
<i>Plur.</i> 3 m.	יִגָּלוּן	יֶתְגָּלוּן	יִגָּלוּן
3 f.	יִגָּלוּן	יֶתְגָּלוּן	יִגָּלוּן
2 m.	תִּגָּלוּן	תֶתְגָּלוּן	תִּגָּלוּן
2 f.	תִּגָּלוּן	תֶתְגָּלוּן	תִּגָּלוּן
1 c.	נִגָּלֵא	נֶתְגָּלִי	נִגָּלִי
1 Part. { m.	גָּלֵא יֵי	מֶתְגָּלִי יֵא	מִגָּלִי יֵא
f.	גָּלֵאָה	מֶתְגָּלֵאָה	מִגָּלֵאָה
2 Part. { m.	גָּלֵא יֵי		מִגָּלִי
f.	גָּלֵאָה		מִגָּלֵאָה

ITHPAHAL.	APHEL.	ITPAHAL.
אֶתְגַּלִּי	אֶגְלִי	אֶתְגַּלִּי
אֶתְגַּלִּית	אֶגְלִית	אֶתְגַּלִּית יָאֵת
אֶתְגַּלִּית	אֶגְלִית יָיֵת יָיֵת	אֶתְגַּלִּית
אֶתְגַּלִּית	אֶגְלִית	אֶתְגַּלִּית
אֶתְגַּלִּיתִי	אֶגְלִית תִּי	אֶתְגַּלִּית
אֶתְגַּלִּיו	אֶגְלִיו יָאֵי	אֶתְגַּלִּיו
אֶתְגַּלִּיָּה	אֶגְלִיָּה	אֶתְגַּלִּיָּה
אֶתְגַּלִּיתוֹן	אֶגְלִיתוֹן	אֶתְגַּלִּיתוֹן
אֶתְגַּלִּיתוֹן	אֶגְלִיתוֹן	אֶתְגַּלִּיתוֹן
אֶתְגַּלִּינָא	אֶגְלִינָא	אֶתְגַּלִּינָא
אֶתְגַּלִּיָּה	אֶגְלִיָּה	אֶתְגַּלִּיָּה
אֶתְגַּלִּי יָאֵ	אֶגְלִי יָאֵ	אֶתְגַּלִּי יָאֵ
אֶתְגַּלִּיָּה	אֶגְלִיָּה	אֶתְגַּלִּיָּה
אֶתְגַּלִּיו	אֶגְלִיו	אֶתְגַּלִּיו
אֶתְגַּלִּינָא	אֶגְלִינָא	אֶתְגַּלִּינָא
יִתְגַּלִּי יָאֵ	יִגְלִי יָאֵ	יִתְגַּלִּי יָאֵ
תִּתְגַּלִּי	תִּגְלִי	תִּתְגַּלִּי
תִּתְגַּלִּי	תִּגְלִי	תִּתְגַּלִּי
תִּתְגַּלִּיו	תִּגְלִיו	תִּתְגַּלִּיו
אֶתְגַּלִּי	אֶגְלִי	אֶתְגַּלִּי
יִתְגַּלִּוֹן	יִגְלִוֹן	יִתְגַּלִּוֹן
יִתְגַּלִּוֹן	יִגְלִוֹן	יִתְגַּלִּוֹן
תִּתְגַּלִּוֹן	תִּגְלִוֹן	תִּתְגַּלִּוֹן
תִּתְגַּלִּוֹן	תִּגְלִוֹן	תִּתְגַּלִּוֹן
נִתְגַּלִּי	נִגְלִי	נִתְגַּלִּי
מִתְגַּלִּי	מִגְלִי יָאֵ	מִתְגַּלִּיָּה
מִתְגַּלִּיָּה	מִגְלִיָּה	מִתְגַּלִּיָּה
	מִגְלִי	
	מִגְלִיָּה	



ANALYSIS
OF THE
TEXT OF THE CHALDEE PORTION
OF THE
BOOK OF DANIEL.

As some references are made in the Analysis to the *Philologia Sacra* of Glassius, it may be necessary to mention that the edition used was that by Dathe, *Lipsiæ*, 1776. The references to Hengstenberg are to the translation in Clarke's Foreign Theological Library of Vol. I. of his *Beiträge zur Einleitung in's alte Testament*. The letters E. V. are employed to denote the Authorized English Version of the Bible.

ANALYSIS.

CHAPTER II.

1.—Ver. 4. מֶלֶךְ, *O king*; emph. of m. n., מֶלֶךְ, i. q. Hebr.; in the Targums, מֶלֶךְ: Gr. (139). The emphatic state is employed as usual for the vocative: Gr. (196). Plur. abs. מְלָכִין, emph. מְלָכֵיךָ.

2. לְעֶלְמִין, *for ever, in sæcula*; comp. of prep. לְ, and עֶלְמִין, plur. of m. n. עֶלֶם, i. q. Hebr. עוֹלָם. Emph. plur. עֶלְמֵיךָ. See Parad. 2 of masc. nouns.

3. חַיִּי, *live*; 2 m. sing. imper. Pehal from חָיָה or חָיָה, i. q. Hebr. חָיָה: Gr. (91). *Live for ever* was the usual mode of saluting kings in Eastern nations. See iii. 9; v. 10; vi. 7, 22. Nehem. ii. 3.

4. אֲמַר, *tell*; in pause, אָמַר; 2 m. sing. imper. Pehal from אָמַר, i. q. Hebr. אָמַר.

5. חֲלֹמָה, *the dream*; emph. of m. n. חֹלֶם, i. q. Hebr. חֲלוֹם. With suff. of 2 m. sing. חֲלֹמְךָ, ver. 28. With suff. of 1 sing. חֲלֹמִי, iv. 9 (6). Plur. abs. חֲלֹמִין.

6. לְעֲבָדֶיךָ, *to thy servants*; comp. of prep. לְ, plur. of m. n. עָבֵד, i. q. Hebr. עָבֵד, see Parad. IV. of masc. nouns, and suffix of 2 m. sing., which displaces the termination of the plur. of the noun.

7. וּפְשָׁרָה, *and the interpretation*; comp. of the conjunction וְ, which has the form וְ before the labial, and פְּשָׁרָה emph. of m. n. פֶּשֶׁר, derived from פֶּשֶׁר, i. q. Hebr. פָּרַר, *to explain, interpret*. We have the same noun with the suffix of 3 m. sing. פְּשָׁרָה, verses 5, 6. The emph. form with the termination הָ for הָ, and with the conj. וְ, וּפְשָׁרָה, occurs, ver. 7.

8. נִחְיֶה, *we will show*; 1 plur. fut. Pehal of נָחַה, i. q. Hebr. נָחַה, which is not used in Pehal, and in Pehal signifies *to declare*. See Parad. G. The Hebr. נָחַה is not found in Kal. The primary meaning of the word

is to *breathe*, and from thence comes the signification of the Pihel in Hebr., and of the Pahel in Chald., to *breathe out*, to *declare*. אָחַיָּה 1 sing. fut. Pahel occurs ver. 24.

9.—Ver. 5. עָנָה, *answered*; 1 part. Pehal of עָנָה, i. q. Hebr. עָנָה. The part. is used for the pret., Gr. (240). The plur. of same, עָנִין, occurs iii. 24.

10. וַאֲמַר, *and said*; 1 part. Pehal of אָמַר with conj., see No. 4. Plur. of same with conj., וַאֲמָרִין, ver. 7.

11. לְכַשְׁדִּיָּא, *to the Chaldeans*; comp. of prep. לְ, and emph. plur. of m. n. כַּשְׁדִּי. The plur. abs. is כַּשְׁדִּיָּין, and the emph. כַּשְׁדִּיָּא, which is the marginal reading here: see Gr. (124, *h*). The pointing of the *Kethibh* would be לְכַשְׁדִּיָּא, an irregular form of the emph. plur., Gr. (148). The nation derived its name from Chesed the son of Nahor, Gen. xxii. 22. From the practice of astrology by the people, the noun also came to be used as an appellative, signifying *an astrologer*, or *magician*.

12. מִלְתָּה, *this thing*, or *word*; properly מִלְתָּא, emph. of f. n. מִלָּה, which signifies *a word*, or *matter*, like דְּבַר in Hebr., or ῥῆμα in Greek. The plur. is irreg. מִלִּין, emph. מִלִּיא, constr. מִלִּי. The root is מָלַל, i. q. Hebr. מָלַל, signifying in Pahel *to speak*. See vii. 8.

13. מִנִּי, *from me*; comp. of prep. מִן, i. q. Hebr., which with suffixes becomes מִנֵּי, Gr. (182), and suff. of 1 sing.

14. אָזְדָּה, (*is*) *gone*; according to Fürst an adverb signifying *firm*, *fixed*, but generally regarded as the fem. of 1 part. Pehal of אָזַד, *to go away*, *depart*. Cogn. perhaps אָזַל, same sign. If a part. the form is irregular, as if from the masculine form אָזַד. The words מִלְתָּה וְגו' which are rendered in the E. V. "The thing is gone from me," i. e. the dream is forgotten by me, should rather be rendered, "The word is gone out from me," i. e. I have issued my edict, which cannot be recalled. מִלָּה is used iii. 28, to signify the king's *edict*. The rendering of Theod. ὁ λόγος ἀπέστη ἀπ' ἐμοῦ agrees with that of the E. V. This is also the interpretation of Bertholdt; but, as Rosenm. says, "neminem torquet insomnium cujus oblitus est." It cannot be supposed that the king had forgotten the dream which had produced such an impression on his mind. He requires the magicians to tell him the dream, not because he had forgotten it, but because he desires that test of their being able to interpret it correctly. See Hengstenberg, Diss., pp. 65, *et seq.*

15. הֲוֵי, *if*; part. i. q. Hebr.; when repeated, *whether*, *or*; with conj. הֲוֵי, ver. 6.

16. לָא, *not*; neg. part. i. q. Hebr. לֹא. In iv. 32, it is written לָהּ; with interrog. הֲ, הֲלָא.

17. תְּהוֹדִיעַנִי, *you will make known to me*; comp. of 2 m. plur. fut. Aphel of יָדַע, i. q. Hebr. יָדַע, Gr. (82, 83), and suff. of 1 sing. with נ epenth., Gr. (69). The same word, written defectively תְּהוֹדִיעַנִי, occurs ver. 9.

18. חֲדָמִין, *pieces, fragments*; plur. of m. n. חֲדָם, derived from חָדַם, *to cut in pieces*.

19. תִּתְּעַבְדִּין, *you shall be made*; 2 m. plur. fut. Ithpahal of עָבַד, which corresponds in sign. to the Hebr. עָשָׂה; “you shall be made pieces,” i. e. you shall be cut in pieces,—a mode of punishment usual in Eastern nations. The rendering of the LXX., παραδειγματισθήσεσθε, and that of Theod., εἰς ἀπώλειαν ἔσεσθε, only express the general sense.

20. וּבִתְיֹכֶן, *and your houses*; comp. of conj., which becomes ו before the labial, the plur. of m. n. בֵּית, i. q. Hebr., and the suff. of 2 m. plur. Constr. sing. בֵּית; emph. בִּיתָא; with suff. of 3 m. sing. בִּיתָהּ; plur. abs. בִּיתֵּן.

21. נִוְלִי, *a dunghill*; m. n. derived from נָוַל, *to pollute*.

22. יִתְּשֹׁמוּן, *shall be made*; 3 m. plur. fut. Ithpehal of שָׁוָה, i. q. Hebr. See Parad. E. For a copious illustration of the threat of the king, see Hävernicks note on the passage.

23.—Ver. 6. תִּהְיוֹן, *you will show*; 2 m. plur. fut. Aphel of הָיָה, No. 8, and הִתְּיָוִן, *show to me*, 2 m. plur. imp. Aphel of same verb with suffix of 1 sing. נִתְּהוֹן, *we will show*, 1 plur. fut. Aphel of same verb, ver. 7.

24. מִתְּנֶן, *gifts*; plur. of f. n. מִתְּנָה, i. q. Hebr. מִתְּנָה, derived from נָתַן, *to give*; same with suff. of 2 m. sing. מִתְּנָתְךָ.

25. וְנִבְזָפָה, *and a donation*; comp. of conj. and f. n. נִבְזָפָה. If the word be Chaldee, it perhaps comes from בָּזָז, *to demand, exact*. There is, however, this difficulty, that the preformative נ would indicate that the word came from a Niphal form, and this conjugation does not exist in Chaldee. It has also been derived from בָּזָז, *to spoil*. Buxtorf's suggestion that it may be derived from בָּזָז or בָּזָז, *to despise*, “nam largitiones profusiores sunt quidem despectus bonorum,” seems absurd. Some have thought that the word is the Greek νόμισμα, with respect to which opinion see Hengstenberg, Diss., p. 11. It is, after all, most probably a word of Persian origin. The plur. with conj. and suff. of 2 m. sing., וְנִבְזָפִיתְךָ occurs v. 17.

26. וְיִקָּר, *and honour*; comp. of conj. and m. n. יָקָר; emph. יִקָּרָא.

The Hebr. verb **יָקַר** signifies *to be heavy, valuable, honoured*. Comp. Latin *carus*.

27. **שָׁנִיא**, *great*; adj. derived from **שָׁנָא**, i. q. Hebr. **שָׁנָא**, *to be great*.

28. **תִּקְבְּלוּן**, *you shall receive*; 2 m. plur. fut. Pahal from **קָבַל**, i. q. Hebr. **קָבַל**, used only in Pahal, and signifying in this conj. *to receive*. The primary sense of the verb is *to be in front*, and in Pahal it means properly *to meet*, or *receive* one who is before, or coming to meet one.

29. **מִן־קָדָמִי**, *from me*; **מִן** is the prep. i. q. Hebr. No. 13; **קָדָם** or **קֶדֶם**, i. q. Hebr. **קֶדֶם**, is properly a noun, signifying *that which is before, the front part*, and thence comes to be used as a prep. signifying *before*. **מִן־קָדָמִי** is, therefore, literally *a parte anteriore mei*, but the meaning is merely *from me*. It is to be noticed that the suffix here (that of 1 sing.) is of the form which belongs to plural nouns, **קָדָם** being always joined with suffixes of plur. form; e. g. with suff. of 3 m. sing. **קֶדְמוֹהִי**; with suff. of 2 m. sing. **קֶדְמֶיךָ**; with suff. of 1 sing. **קֶדְמִי**. The — of suff. of 1 sing. becomes — in pause.

30. **לָהֵן**, *therefore*; comp. of prep. **לְ**, and the fem. pron. **הֵן**, *they*. The same compound is used as an adversative particle, *nevertheless, but, unless*, see ver. 11, 30; but in this sense it is, perhaps, compounded of the neg. part. **לֹא** and the particle **הֵן**, *if*, No. 15.

31.—Ver. 7. **עָנוּ**, *they answered*; 3 m. plur. pret. Pahal of **עָנָה**, No. 9. See Parad. G.

32. **תִּנְיִנָּה**, *again, a second time*; adv. corresponding to Hebr. **שֵׁנִית**, derived from **תָּנָה**, i. q. Hebr. **שָׁנָא**, *to repeat*.

33. **יֹאמֶר**, *let him tell*; 3 m. sing. fut. Pahal of **אָמַר**, No. 4, the **א** quiescing in — , Gr. (86, a); with conj. **וַיֹּאמֶר**; **נֹאמַר**, 1 plur. fut. Pahal, ver. 36.

34. **לְעֲבָדָיו**, *to his servants*; comp. of prep. **לְ**, the plur. of m. n. **עַבְד**, No. 6, and suff. of 3 m. sing.

35.—Ver. 8. **מִן־יָצִיב**, *of certainty, surely*. **יָצִיב** is an adj., *well-established, true*, derived from **יָצַב**, unus. in Pahal, in Pahal *to speak truly*. The expression **מִן־יָצִיב**, *ex certo, truly*, is like **מִן קֵשֶׁט**, ver. 47.

36. **יָדַע**, (*I am*) *knowing, (I) know*; 1 part. Pahal of **יָדַע**, No. 17. Plur. **יָדְעִין**, v. 23.

37. **אֲנָה**, pers. pron. 1 sing.; also written **אֲנָה**.

38. **דִּי**, *that*; properly the relative *qui, quæ, quod*, i. q. Hebr. **אֲשֶׁר**, like which it is used as a conj. *that*. It originated in the demonstrative

זֶה. In ver. 25 it is employed, as פִּי is in Hebr., prefixed to the *recta oratio*; “he said,” דִּי הִשְׁפַּחַת גִּבּוֹר, “that I have found a man.”

39. עֲדָנָא, *the time*; emph. of m.n. עֲדָן, *time*. According to some, the word sometimes specially denotes *a year*, see iv. 16 (13). The root is עָדָד, unus. a denominative from עָד, prep. *during*, and conj. *while, until*, which comes again from עָדָה, *to pass away*, and is properly a noun, *duration*; plur. abs. עֲדָנִין, emph. עֲדָנִיָּא.

40. אֲנַהֲבִין, *you*; pers. pron. 2 m. plur., i. q. Hebr. אַתֶּם; also written אַהֲבִין.

41. זִבְנִין, (*are*) *gaining*, lit. *buying*; m. plur. of 1 part. Pehal, from זָבַן, *to buy*. דִּי עֲדָנָא וּגְוֵי, “that ye are gaining the time,” i. e. seeking to gain time, seeking delay. *ὅτι καὶρὸν ἐξαγοράζετε*, Theod. See Ephes. v. 16, Coloss. iv. 5.

42. כּל, properly a substantive, *totality, the whole*, i. q. Hebr.; with Makkeph כּל. Followed by a sing. it signifies *the whole, totus*; followed by a plur., *all, omnes*. With suff. of 3 m. plur. כּלֵהוֹן, *all of them*, vii. 19; the same with prep. כּ, כּכֵלֵהוֹן, ii. 38. Emph. sing. כּלָּא, *everything*, ii. 40: the same with prep. ל, לִכֵּלָא, iv. 28 (25).

43. קֵבַל, derived from קִבֵּל, No. 28: a prep. *over against*, v. 5; *before, in front of*, ii. 31; *on account of*, v. 10; followed by דִּי it is used as a conj. *because*; דִּי קֵבַלֵּי דִּי, “on this very account, because,” or “wholly because that.” This expression has also a relative sense, “for which cause,” as in ver. 10. The meaning “in the same way as,” “quemadmodum,” has been assigned to the expression in some places, e. g. ii. 40, and vi. 10, but it is not clear that it has not its causal sense in these passages. The marginal note here indicates that some copies read קִבֵּל—another form of the same word.

44. הִזְיִירָנוּ, *you see*; 2 m. plur. pret. Pehal (see Gr. 92) from הִזָּה, *to see*, i. q. Hebr. הִזָּה.

45.—Ver. 9. דִּי הֵן, *but if, or so if, quodsi*, i. q. Hebr. פִּי אִם; *ἐὰν οὖν*, Theod.

46. הִתְדָּה, *one*; fem. of the card. num. הִתְדָּ, i. q. Hebr. אֶחָד.

47. הִיא, *this*; pron. 3 f. sing., i. q. Hebr.

48. דִּתְכוֹן, comp. of constr. of f. n. דִּתְ, and suff. of 2 m. plur. The word דִּתְ is also found in the later Hebr., and is, perhaps, of Persian origin. Its common signification, as in verses 13, 15, is *a law, decree*, and it is so rendered here in the E. V. “there is but one decree for you,” i. e. sentence of

death. It may be better, with Michaelis, to refer it to the words immediately following, "I pronounce the same judgment" on you all, that ye have sought to impose on me, דָּת being taken to signify *sentence, judgment*. The objective use of the suffix is to be observed.

49. כִּדְבָה, *false, lying*; fem. of כָּדַב, adj. derived from כָּדַב, i. q. Hebr. כָּזַב, signifying in Pahal *to lie*.

50. וְשָׁחִיתָה, *and corrupt*; comp. of conj., and fem. of 2 part. Pehal of שָׁחַת, i. q. Hebr. שָׁחַת, *to destroy*.

51. הִזְמִנְתִּינוּ, *you have prepared*; 2. m. plur. pret. Aphel of זָמַן, not used in Pehal, in Pahal *to prepare*. The points in the text are those of the Keri הִזְדַּמְנְתִּינוּ, which is the pret. Ithpahal of the same verb; see Gr. (8, 43). The latter would signify *you have agreed with one another*. The rendering of Theod., *συνέθεσθε*, would express either meaning. The Aphel is probably the true reading, and the fact that the verb does not occur elsewhere in Aphel may have given rise to the Keri.

52. לִמְאָמַר, *to speak*; comp. of prep. לְ, and infin. Pehal of אָמַר, No. 4: see Gr. (86).

53. עַד דִּי, *until that*; see Nos. 39 and 38.

54. יִשְׁתַּחֲמַי, *shall be changed*; 3 m. sing. fut. Ithpahal of שָׁחַת, i. q. Hebr. שָׁחַת. 3 m. plur. יִשְׁתַּחֲמוּ, with the ך apocopated, v. 10: see Gr. (95). עַד דִּי, "till the time be changed," as in E. V., i. e. until circumstances be altered, until I become less anxious than now about the dream. *ὥς οὖν ὁ καιρὸς παρέλθοι*, Theod.

55. וְאֵדָע, *and I will know*; comp. of conj., and 1 sing. fut. Pehal of יָדַע, No. 17. The fut., according to analogy, would be יִדַּע, or יָדַע, and the Daghesh being resolved by ך, it becomes יִכְדַּע: Gr. (85).

56. הִתְחַוְּנִי, *you will make known to me*; 2 m. plur. fut. Aphel of חָוָה, No. 8, with suff. of 1 sing.: see Gr. (69). The final syllable of the verb is written defectively.

57.—Ver. 10. אִתִּי, *there is*; i. q. Hebr. יִשׁ. Cognate to this word is the verb subs. in Greek and Latin, *ἐστι, est*. It is used with the suffixes (generally those of plur. nouns) to express the various persons of the verb substantive, e. g., with suff. of 3 m. sing. אִתּוֹהִי, ii. 11; with suff. of 1 plur. אִתְּנָה, iii. 18; with interrog. הִי and suff. of 2 m. sing. הִיאִתִּיהָ, ii. 26; with suff. of 2 m. plur. אִתִּיכֹן, iii. 14.

58. אִנְשָׁא, *a man*; m. n. also אִנְשָׁא, as it is written here in some copies, i. q. Hebr. אִנּוּשׁ. In emph. state אִנְשָׁא. Plur. abs., like the Hebr., אִנְשִׁים, iv. 17 (14). Plur. constr. אִנְשֵׁי.

59. **עַל**, *upon*; prep. i. q. Hebr. With plur. suff. of 2 m. sing. **עָלֶיךָ**, iii. 12. With plur. suff. of 1 sing. **עָלַי**, iv. 34 (31).

60. **בַּשָּׂמַיִם**, *the earth*, lit. *the dry (land)*; emph. of f. n. **בְּשָׂמַיִם**, i. q. Hebr.

61. **יָכֹל**, *will be able*; properly the fut. Hophal of the Hebr. verb **יָכַל**. The corresponding verb in the Chald. is **יָכַל**, or **יָכַל**, of which the fut. Pehal is **יָכַל**, iii. 29. It is followed by an infin. with **לְ**, Gr. 237.

62. **לְהַחֲיוֹתָ**, *to show*; comp. of prep. **לְ**, and inf. Aphel of **חָיוָה**, No. 8: see Gr. (96).

63. **רַב**, *chief, lord*; prop. an adj., *great*.

64. **וְשָׁלִיט**, *and ruler*; comp. of conj. and m. n. **שָׁלִיט**. The word is properly an adj., and is so used. It is derived from the Pahal of **שָׁלַט**, *to rule*, i. q. **שָׁלַט** of later Hebr. The word Sultan has the same origin. The clause **לֹא־אֵתֵיב וְגו'** should perhaps be rendered, not as in the E. V., "there is no king, lord, nor ruler," but, "there is no king (however) great and powerful," **רַב** and **שָׁלִיט** being regarded as adjectives. *καθότι πᾶς βασιλεὺς μέγας καὶ ἄρχων* κ. τ. λ., Theod.

65. **כְּדִנְהָ**, *like this, such*; i. q. Hebr. **כְּזֹאת**, comp. of **כִּי**, and demons. pron. **דִּנְהָ**, *this*, emph. of **דִּן**, i. q. Hebr. **דִּין**.

66. **שָׁאַל**, *hath asked*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. **שָׁאַל**. It is commonly followed, as here, by **לְ** of person interrogated.

67. **חֲרָטִים**, *scribe*; m. n., which is also in the Hebr. Some regard the word as of Egyptian origin, designating *the sacred scribes*, or writers of the hieroglyphic characters, *ιερογγραμματοῖς*, who formed one of the classes of Egyptian priests. Gesenius thinks it to be of Hebrew origin, and derives it from **חָרַט**, *a style*, with **ט** formative; or from **חָרַט**, and **חָרַם**, signifying in Hiph. *to consecrate*. Plur. abs. **חֲרָטִימִין**; plur. constr. **חֲרָטִימַיָּא**.

68. **וְאִשְׁפָּה**, *and magician*; comp. of m. n. Hebr. and Chald.; plur. abs. **אִשְׁפָּיִן**; emph. **אִשְׁפָּיָא**, as from sing. **אִשְׁפָּה**. Plur. emph. with **לְ** **לְאִשְׁפָּיָא**, v. 7. The root **אִשְׁפָּה** is not in use in Hebr. or Chald. **اِسْفَ**, Syr., signifies to use incantations. The primary notion is, perhaps, *laying up, hiding*.

69. **וְכַסְדִּי**, *and Chaldean, or astrologer*; comp. of conj. and prop., or appel. n. **כַּסְדִּי**, in pause **כַּסְדִּי**: see No. 11.

70.—Ver. 11. **וְיִקְרָה**, *(is) difficult*, or, E. V., *rare*; f. of adj. **יָקָר**, derived from **יָקַר**, No. 26.

71. **אֲחֵרִין**, *another*; adj., i. q. Hebr. **אֲחֵר**.

72. יַחַיְנָה, *will show it*; 3 m. sing. fut. Pahel יַחַיָּה, from יָחַד, No. 8; with inserted Nun (Gr. 69, 99), and suff. of 3 f. sing.

73. לֶחֶן, *except, unless*; see No. 30. Some hold that the first part of the compound with this sense is the neg. part. לֹא; but Gesenius thinks that the adversative use of the compound depends on its causal power.

74. אֱלֹהִין, *the gods*; plur. of m. n. אֱלֹהִים, i. q. Hebr. אֱלֹהִים. The emph. אֱלֹהִים is specially used of Jehovah: see ver. 20. With suff. of 1 plur. אֱלֹהֵינוּ, ver. 17. Emph. with conj. and prep. לְ, וְאֱלֹהֵינוּ, v. 23. With suff. of 3 m. sing. אֱלֹהֶיהָ, vi. 5. With suff. of 2 m. sing. אֱלֹהֶיךָ, vi. 16. With suff. of 1 sing. אֱלֹהֵי, vi. 23. With prep. בְּ and suff. of 3 m. sing. בְּאֱלֹהֶיהָ, vi. 24.

75. מְדֻרָּהוֹן, *their habitation*; comp. of m. n. מְדֻרָּה, i. q. מְדֻרָּה, which is derived from דָּוָר, i. q. Hebr., *to inhabit*, and suff. of 3 m. plur.

76. עִם, *with*; prep., i. q. Hebr.

77. בִּשְׂרָא, *flesh*, i. e. *mankind*; emph. of m. n. בִּשְׂרָא, i. q. Hebr. בִּשְׂרָא.

78.—Ver. 12. דִּנְהָ, *this*; emph. of דִּן demonstr. pron., No. 64. פְּלִיגְיָה, *on this account*: see No. 43.

79. בִּנְסָ, *was angry*; 3 m. sing. pret. Pehal of verb, which is equivalent to the Hebr. קָצַף.

80. וְקָצַף, *and was furious*; comp. of conj., and 3 m. sing. pret. Pehal of verb, i. q. Hebr. קָצַף. The primary sense is *to break*, and thence the sign. *to break forth in anger*.

81. שְׁגִיָּא, *greatly, very much*; same as No. 27, used here as an adv. Theod., whom other versions follow, renders this verse τότε ὁ βασιλεὺς ἐν θυμῷ καὶ ὀργῇ εἶπεν κ. τ. λ. He regarded בִּנְסָ as comp. of the prep. בְּ, and a noun נִס, from נָס, *to be moved to anger*. קָצַף he must also have regarded as a noun with the prep. understood. The conj. ו before אָמַר would thus be redundant. As there is no doubt of the existence of the verb בִּנְסָ, the rendering of the E. V., “the king was angry and very furious, and commanded,” &c., is preferable.

82. לְהוֹבִידָהּ, *to destroy*; comp. of prep. לְ, and inf. Aphel of הָבַד, i. q. Hebr. הָבַד, *to perish*. See Gr. (42, d), and (86, a).

83. חַפְיִימִי, *the wise men, magicians*; constr. plur. of adj. חַפְיִים, i. q. Hebr. חָכָם. The same with prep. לְ, לְחַפְיִימִי, ver. 14. Plur. abs. with prep. לְ, לְחַפְיִימִין, ii. 21.

84. בְּבֵל, *Babylon*; prop. name signifying confusion, see Gen. xi. 9, from בָּלַל, *to confound*.

85.—Ver. 13. וְדָתָהּ, *and the decree*; comp. of conj. and emph. of דָּת, see No. 48.

86. בִּנְפָקָהּ, *went forth*; 3 f. sing. pret. Pehal, from נָפַק, *to go out*. The first letter has פֿ in place of the more usual פ. From נָפַק is derived the f. n. נִפְקָה, *expenditure*.

87. מִתְקַטְּלִין, *slain*; plur. of part. Ithpahal of קָטַל, i. q. Hebr. קָטַל, *to slay*. The words וְחֲכִימָאֵהוּ may be rendered, as in the E. V., “that the wise men (should be) slain,” the conj. ו being used to denote the end or object. From ver. 24 it appears that Arioch had not yet commenced to execute the king’s decree. With the E. V. agrees the rendering of the LXX., ἐδογματίσθη πάντας ἀποκτείνειν. The version of Theod., καὶ οἱ σοφοὶ ἀπεκτένοντο, which, in accordance with the use of the imperf. in Greek, might signify, “and the wise men were about to be slain,” may perhaps best express the meaning of the original.

88. וַיִּבְעֹוּ, *and they sought*; 3 m. plur. pret. Pehal of בָּעָה, or בָּעָא, i. q. Hebr. בָּעָה, *to seek*; 3 m. plur. fut. Pahel וַיִּבְעֹון, iv. 36 (33). 3 m. sing. pret. Pehal with conj. וַיִּבְעָא, ver. 16. Infin. Pehal with prep. לְמִבְעָא, ver. 18. Plur. m. of 1 part. Pehal וַיִּבְעִין, vi. 5. 3 m. sing. fut. Pehal וַיִּבְעָא, vi. 7. 1 part. Pehal, בָּעָה, vi. 11. The proper sign. of the verb is, *to cause to swell, or boil as water*; and thence is derived that of *ardently desiring, earnestly seeking*. The 3 plur. act. of the verb may be used here impersonally for the passive, as is usual in Hebr. and Chald., or a nominative may be understood indicating the king’s agents. LXX., ἐζητήθη δὲ ὁ Δανιήλ καὶ πάντες οἱ μετ’ αὐτοῦ κ. τ. λ.

89. דַּנְיָאֵל, *Daniel*; prop. name, signifying “God’s judge,” i. e. one who judges in the name of God.

90. וְחִבְּרוּהִי, *and his associates*; comp. of conj. and plur. of m. n. חִבֵּר, or חִבֵּר, i. q. Hebr. חִבֵּר, *an associate*, with plur. form of suff. of 3 m. sing. The Hebr. verb חִבֵּר, *to join, and to be joined*, properly signifies *to bind*. From the cogn. חָבַל, *to twist, to bind*, comes our *cable*. Among the derivatives is חִבְּרוֹן (literally *the conjunction, union*), the name of the ancient town in the tribe of Judah. חִבֵּר belongs to Parad. IV.

91. לְהִתְקַטֵּלָהּ, *to be slain*; comp. of prep. לְ and inf. Ithpehal of קָטַל, No. 87. לְהִתְקַטֵּלָהּ, inf. Pahel of same with prep. לְ, ver. 14.

92.—Ver. 14. בְּאַדִּין, *then, on that*; comp. of בְּ and the adv. אַדִּין, *then, afterwards*, i. q. Hebr. אַז, properly the dual of n. אָדָא, derived from אָדָה = אָזָה = עָדָה, *to pass by*.

93. הִתִּיב, *answered*; 3 m. sing. pret. Aphel of הִיב, i. q. Hebr. שׁוּב, *to turn back*, signifying in Aphel *to return, to give back, to answer*.

94. עֲצָמָה, *prudence*; f. n. from יַעֲצֵ, *to counsel*, corresponding to the Hebr. עֲצָה from יַעֲצֵ.

95. וּמַעֲמָם, *and wisdom*; comp. of conj. and m. n. טַעַם (1) *taste, flavour*; (2) *reason, wisdom*; (3) *sentence, mandate*, from טַעַם, i. q. Hebr. טַעַם, *to taste, to judge by tasting, to perceive*. "He answered prudence and wisdom," i. e. he made a wise and prudent answer. Rosenm. explains the words to mean "he answered (inquiring as to) the object and reason of the king's mandate."

96. לְאַרְיֹה, *to Arioch*; comp. of prep. לְ, and prop. n. אַרְיֹה, which means *lion-like*, from אַרִי, with the Persic adjectival termination.

97. מְבַחֲרֵי, *the guards*; emph. plur. of m. n. מְבַחֵר, i. q. Hebr. The word literally means *executioner*, and hence *body-guard*, as the king's guards in Eastern countries inflicted capital punishment. See Rosenm., Schol. in Gen. xxxvii. 36.

98.—Ver. 15. מָה, *what*; interrog. pron., i. q. Hebr., once Ezr. vi. 7, written מָה. עַל-מָה, *propter quid, why*.

99. מְהֵרָצָה, *hasty, urgent*; fem. of 1 part. Aphel (see Gr. (50)) from הֵרָצָה, *to be sharp, severe*, and in Pahal and Aphel trans., *to urge*. The Aphel of this verb joined with אָהָה, or אֶפֶן, signifies in the Targums to set one's face resolutely or obstinately to a thing. Hence may be explained the version of Theod., ἡ γυνὴ ἡ ἀναιδὴς αὐτῇ, i. e. this rash decree. The meaning given above, which is consistent with the primary signification of the verb, agrees better with the context. The word occurs again iii. 22, and apparently in the same sense as here. In iii. 22 it has the contracted form מְהֵרָצָה.

100. הוֹדַע, *made known*; 3 m. sing. pret. Aphel of יָדַע, No. 17.

101.—Ver. 16. עָלָה, *entered*; 3 m. sing. pret. Pahal of עָלָה. The word is specially applied to one seeking an audience of a king. Plur. of 1 part. Pahal עָלִין, iv. 7 (4), v. 8, Keri for Kethibh עָלִין.

102. זְמַן, *time*; m. n. properly, *a stated time*, derived from זָמַן: see No. 51. Emph. זְמַנָּה; plur. abs. זְמַנִּין; emph. זְמַנִּיָּה.

103. יִתֵּן, *he would give*; 3 m. sing. fut. Pahal, from יָתַן, i. q. Hebr. יָתַן: see Gr. (78).

104. לָהּ, *to him*; comp. of prep. לְ, and suff. of 3 m. sing.

105. לְהַחֲוִיָּה, *that he would show*; see No. 62. The use of the inf.

with לְ, following the conj. הָ, to denote *the object* or *end*, is to be noticed; “he desired of the king time, that he might show him,” &c. The same mode of expression occurs in ver. 18.

106.—Ver. 17. לְבֵיתָהּ, *to his house*; comp. of prep. לְ, m. n. בֵּיתָהּ, No. 20, and suff. of 3 m. sing.: see Gr. (141).

107. אָזַל, *went*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. The marginal note directs attention to Pattach, where we would expect Qametz on account of Athnach.

108. וְלִחְנַנִּיָּהּ, *and to Hananiah*; comp. of conj., the prep. לְ, which before the Chateph is לְ, and the pr. n. חֲנַנִּיָּהּ, which is compounded of חָנַן and יָהּ, meaning, “him whom God gave,” like Θεοδότης and Θεοδώρητος in Greek.

109. מִיִּשְׂאֵל, *Mishaël*; pr. name comp. of מִי, שָׂ, and אֵל, signifying, “who is what God is?”

110. וְעֲזָרִיָּהּ, *and Azariah*; comp. of conj., and pr. n. עֲזָרִיָּהּ, which is compounded of עָזַר and יָהּ, “whom God aids.”

111.—Ver. 18. וְרַחֲמִין, *and mercies*; comp. of conj. and plur. m. n. רַחֲמִין, i. q. Hebr. The primary sense of the verb רָחַם is, *to be soft*, and the proper meaning of the noun is, *the bowels*, τα σπλάγχνα, regarded as the seat of the affections.

112. לְמִבְעָא, *to desire, ask*; comp. of prep. לְ, and infin. Pehal of בָּעָא: see No. 88. For the use of the infin. with לְ following the conj., see No. 105. Translate here, as in the E. V., “that they would desire,” &c.

113. שְׁמַיָּא, *the heavens*; emph. of plur. m. n. שְׁמַיִן, i. q. Hebr. שָׁמַיִם. With prep. לְ, לְשְׁמַיָּא. With prep. בְּ, בְּשְׁמַיָּא.

114. רִזָּא, *secret*; emph. of m. n. רִזָּ. The emph. plur. רִזָּא occurs ver. 29. and the plur. abs. רִזִּין, ver. 28. The corresponding verb is not in use in Chald., but in the Syriac there is כִּלֵּן, *to conceal*.

115. יַחְבְּדוּן, *they should destroy*; 3 m. plur. fut. Aphel, from חָבַד, No. 81. The plur. act. is used impersonally for the pass.: see Gr. (247). ὁπῶς ἂν μὴ ἀπόλωνται Δαναὶ καὶ οἱ φίλοι αὐτοῦ, κ. τ. λ., Theod.

116. שְׂאָר, *the residue*; m. n., i. q. Hebr.

117.—Ver. 19. בְּחֻזָּא, *in a vision*; comp. of prep. בְּ and חֻזָּא emph. of segh. m. n. חֻזָּ, i. q. Hebr. חֻזִּין, derived from חָזָה, No. 44. Constr. plur. with conj., וְחֻזִּין; with prep. בְּ, בְּחֻזִּין.

118. לַיְלָא, *the night*; emph. of m. n., i. q. Hebr. לַיְלָה. With prep. בְּ, בְּלַיְלָא, v. 30.

119. גָּלִי, (*was*) *revealed*; 2 part. Pehal of גָּלָה, i. q. Hebr. גָּלָה; see Gr. (97.)

120. בָּרַךְ, *blessed*; 3 m. sing. pret. Pahal of בָּרַךְ, i. q. Hebr. בָּרַךְ. The verb is followed by לְ, a construction which is also sometimes found with the Hebr. verb. מְבָרַךְ, *blessed*, the 2 part. Pahal of the same verb occurs in ver. 20.

121.—Ver. 20. לְהוֹרֶה, *let (the name) be*; this form has been generally explained as compounded of the part. לְ, meaning *that, in order that*, and יוֹהֶה, the 3 masc. sing. fut. Pahal of the verb subs. הוֹרֶה, the preformative of the fut. being omitted. Similar forms for the 3 masc. and 3 fem. plur. לְהוֹרֶה, and לְהוֹרֶה, occur ii. 43, v. 17. In the second edition of his Grammar Winer adopts the view of Beer, that the ל in these forms is an unusual preformative of the future in place of י.

122. שְׁמֵהּ, *his name*; comp. of m. n. שֵׁם, i. q. Hebr., and suff. of 3 m. sing. The ordinary Chald. form of the word is שֵׁם, iv. 8 (5). With suff. of 3 m. sing. שְׁמֵהּ, iv. 8 (5); pl. abs. שְׁמֵהֶן. The redundancy of Chald. modes of expression as regards the use of pronouns is exemplified here, “Blessed be his name which is God’s.” When הִי is thus used as the mark of the genitive, the noun is put in the emph. or constr. state, if it has not, as here, a suffix.

123. עֲלָמָא, *age, eternity*; emph. of m. n. עָלַם, No. 2; used adverbially in the sense *for ever*, iv. 34, (31).

124. חֲכָמְתָּא, *wisdom*; emph. of f. n. חֲכָמָה, i. q. Hebr.; with prep. בְּ, בְּחֲכָמָה, ver. 30; with conj. וְחֲכָמָה, v. 11; constr. with conj. כִּי, כִּי־חֲכָמָה, v. 11.

125. וְגִבּוֹרְתָּא, *and strength*; comp of conj., and emph. of f. n. גִּבּוֹרָה, i. q. Hebr. Here again we may notice the redundant mode of expression, “because wisdom and strength which his (is) it,” i. e. “because wisdom and strength are his.” הִי where it first occurs is a conj., *for, because that*, as in verses 37, 47.

126.—Ver. 21. וְהוּא, *and he*; comp. of conj. וְ, and הוּא, pers. pron. 3 m. sing., i. q. Hebr.

127. מְשַׁנָּא, *changeth*; 1 part. Aphel from שָׁנָא, No. 54, Gr. (50).

128. וְזִמְנֵיָא, *and the seasons*; comp. of conj. and emph. plur. of זִמְן; see No. 102. Some understand this word to mean here *fixed periods* or *seasons*, and עֲדָנֵיָא to be a general term, but the words are probably used synonymously, comp. vii. 12. Similarly, we find in the New Test. χρόνοι καὶ καιροί, Acts i. 7; I. Thess. v. 1.

129. מִהֲעֵדָה, (*he*) *removeth*; 1 part. Aphel of עָדָה, *to pass away*. יִהְיֶה, 3 m. sing. fut. Aphel, vii. 26.

130. וּמִהֲקִים, *and setteth up*; comp. of conj. and 1 part Aphel of קָים, i. q. Hebr. הִקָּים, 3 f. sing. fut. Pehal, ver. 39.

131. יָהֵב, (*he*) *giveth*; 1 part. Pehal of יָהַב, *to give*. Plur. יִהְיֶיב, vi. 2. The root יָהַב is of rare occurrence in Hebr., but common in the other Semitic dialects. יָהֵב borrows fut. and infin. from יָתַן.

132. וּמִנְדָּעָא, *and knowledge*; comp. of conj., and emph. of m. n. מִנְדָּע, *understanding, knowledge*, i. q. Hebr. מִדַּע, derived from יָדַע, fut. יִדְעֶה. Abs. form with conj. וּמִנְדָּעָא v. 12; with conj. and suff. of 1 sing. וּמִנְדָּעִי, iv. 34 (31).

133. לִיְדֵיעִי, *to those knowing*; comp. of prep. לְ, and constr. plur. of יָדַע, 1 part. Pehal of יָדַע, No. 17.

134. בִּינָה, *understanding, intelligence*; f. n., i. q. Hebr.

135.—Ver. 22. גִּלָּא, *revealeth*; 1 part. Pehal of גָּלָא, No. 119.

136. עֲמִיקָתָא, *the profound things*; emph. of fem. plur. of adj. עֲמִיק, *profound*. The Hebr. verb עִמַּק signifies *to be deep*. See Gr. (211).

137. וּמִסְתָּרָתָא, *and the secret things*; comp. of conj., and emph. of fem. plur. of מִסְתָּר 2 part. Pehal of סָתַר, i. q. Hebr. סָתַר, *to hide*.

138. בְּחֹשֶׁכָּא, *in the darkness*; comp. of prep. בְּ, and emph. of m. n. חֹשֶׁךְ, i. q. Hebr. חֹשֶׁךְ.

139. וּנְהִירָא, *and the light*; comp. of conj., and emph. of m. n. נְהִיר. In the text the word has the vowels of נְהוֹר, the more common form. The Hebr. verb נָהַר signifies *to give light*.

140. עִמָּה, *with him*; comp. of prep. עִם, No. 75, and suff. of 3 m. sing.

141. שָׂרָא, *dwells*; 3 m. pret. Pehal of verb, which has also the form שָׂרַח. The primary sense of the verb is *to loose*, as in iii. 25. And thence it is used of those who halt at an inn, *unloosing* the burdens from their beasts, and so comes generally to signify *to lodge, to dwell*. Comp. Gr. καταλύω and κατάλυμα.

142.—Ver. 23. לָךְ, *to thee*; comp. of prep. לְ, and suff. of 2 m. sing.

143. אֲבָהָתִי, *my fathers*; comp. of plur. of m. n. אָב, i. q. Hebr. אָב, and suff. of 1 sing. As אָב in Hebr. has the fem. form of plur., so the plur. of אָב is אֲבָהִים; constr. אֲבָהֵת. Sing. with suff. of 2 m. sing. אֲבִיךָ. With suff. of 1 sing. אֲבִי. See note on v. 13.

144. מְהוֹדָא, (*I*) *thank*; 1 part. Aphel of הוֹדָא, i. q. Hebr. הוֹדָה. See Gr. (83). The contracted form מוֹדָא occurs vi. 11. The primary sense

of the verb is *to cast, to throw*; the sense of *praising, giving thanks to*, of the Hiph. in Hebr., and of the Aphel in Chald., Gesenius thinks comes from that of *confessing, professing*, praise following the confession of benefits received: the sense of *professing*, again, he derives from that of pointing out with the hand *extended*, i. e. *cast forth*. Fürst thinks that the primary meaning of the verb is *to utter, to speak*, and compares the Sansk. *wad, to speak*, and the Gr. *αὐδ-η, αἰδεῖν*.

145. וּמְשַׁבַּח, *and praise*; comp. of conj., and 1 part. Pahel of שָׁבַח, i. q. Hebr. שָׁבַח. The primary sense is *to soothe*, and thence comes that of *praising*, i. e. *soothing by praise*, of the Pihel verb in Hebr., and of the Pahel verb in Chald. 2 m. sing. pret. Pahel, שִׁבַּחְתָּ, v. 23.

146. יְהַבְתָּ, *thou hast given*; 2 m. sing. pret. Pehel of יָהַב, No. 131.

147. לִי, *to me*; comp. of prep. לְ, and suff. of 1 sing.

148. וְכַעַן, *and now*; comp. of conj., and adv. כַּעַן, a lengthened form of the Hebr. כֵּן.

149. הוֹרַעְתָּנִי, *thou hast made known to me*; comp. of 2 m. sing. pret. Aphel of יָדַע, see No 17, and suff. of 1 sing. The same person, with suff. of 1 plur. הוֹרַעְתָּנָא, occurs also in this verse.

150. בְּעִינָא, *we desired*; 1 plur. pret. Pehel of בָּעַץ, see No. 88.

151. מִמֶּנָּה, *from thee*; comp. of prep. מִן, No. 39, and suff. of 2 m. sing. מִן is properly the constr. form of a noun מֵן, *a part*, derived from מָנָה, *to divide*. Its power as a noun is manifest in such passages as ver. 33.

152.—Ver. 24. מִנִּי, *appointed*; 3 m. sing. pret. Pahel of מָנָה or מִנָּה, i. q. Hebr. מָנָה. See Parad. G. In its primary sense the word implies *division*. Cogn. to it are מִנָּן and מִנָּה, and Gr. *μενω*. From the idea of *division* are derived the senses of *assigning* and *numbering*. The Pihel of the Hebr. verb, as the Pahel of the Chald., signifies *to appoint*. 2 m. sing. pret. Pahel, מִנִּיתָ, iii. 12.

153. וְכֵן, *and thus*; comp. of conj., and adv. כֵּן, i. q. Hebr.

154. תִּהְיוּבֶךָ, *destroy thou*; 2 m. sing. fut. Aphel of יָבַד, No. 82. The fut. is used for the imper. when a negative precedes. See Gr. (233, 2).

155. הָעֵלֵנִי, *conduct me*; comp. of 2 m. sing. imp. Aphel of עָלָל, see Parad. D, and suff. of 1 sing. הִנְעֵל an anomalous form (see Gr. § 21, note), of the pret. Aphel of the same verb occurs in the following verse.

156.—Ver. 25. בְּהַתְּבַהֵלָה, *in haste, speedily*; comp. of prep. בְּ, and the infin. Ithpehal of בָּהַל, i. q. Hebr. בָּהַל, or בִּהְלָה, *to be in trepidation*,

used as a noun. The Kal of the Hebr. root, and the Pehal of the Chald., are not in use.

157. הִשְׁפַּחַת, *I have found*; 1 sing. pret. Aphel from שָׁכַח. See Gr. (73). Infin. Aphel with prep. לְ, לְהִשְׁפַּחַת, vi. 4. 1 plur. fut. Aphel. נִהְשָׁפַח, vi. 5. 1 plur. pret. Aphel, הִשְׁפַּחְנָה, vi. 5. 3 m. plur. pret. Aphel with conj. וְ, וְהִשְׁפַּחוּ, vi. 11. 3 m. sing. pret. Ithpehal, הִשְׁתַּכַּח, ver. 35. For the use of דִּי with the *oratio recta*, see No. 38.

158. גָּבַר, *a man*; m. n., i. q. Hebr. גִּבּוֹר. Pl. abs. גִּבְרִין; constr. גְּבָרָיָא, (as if from גְּבָרָא).

159. בְּנֵי, *the sons*; constr. of plur. m. n. בְּנִין. בֶּן is not used in the sing. in Chald., בַּר taking its place, which with suff. of 3 m. sing. בְּרֵיהּ occurs v. 22.

160. גְּלוּתָא, *the captivity*; emph. of f. n. גְּלוּת, which is derived from גָּלָה, No. 119. The primary sense of the root is *to make bare*, and thence *to desolate*. Thus the Hiphil of the Hebr. verb, and the Aphel of the Chald., signify *to lead into exile*. "בְּנֵי וְגוֹ", "the children of the captivity of Judah," the exiles of Judah.

161. יְהוּדָא, *Judea*; pr. n., i. q. Hebr. יְהוּדָה.

162. יְהוּדַע, *will make known*; 3 m. sing. fut. Aphel from יָדַע, No. 17.

163.—Ver. 26. בֶּלְטַשְׁצַּר, *Belteshazzar*; pr. n. The Assyrio-Babylonian name given to Daniel in Nebuchadnezzar's court. That the name was connected with that of the Babylonian god, Bel, appears from iv. 8 (5). Of the various derivations proposed, Rosenm. prefers that of Gesenius, who thinks it to be compounded of בֵּל, *tscha*, a termination in the Zend marking the genitive, and צַר, i. q. שֵׁר, *a prince*, i. e. "the Lord," or "Prince of Bel."

164. הֲאֵתִיךְ, *art thou*; see No. 57.

165. בְּהֵל, *able*; 1 part. Pehal of בָּהַל, *to be able*, cogn. to בּוֹל and יָכַל. Plur. of same, בְּהֵלִין, v. 8.

166. לְהוֹדְעָתִי, *to make known to me*; comp. of הוֹדְעָא, before suffixes הוֹדְעָת for הוֹדְעִית (see Gr. (68)) infin. Aphel of יָדַע, No. 17, and suff. of 1 sing.

167.—Ver. 27. גְּזָרִין, *astrologers*; apparently the plur. of 1 part. of גָּזַר, i. q. Hebr. גָּזַר, *to cut*. The word has been variously explained to mean soothsayers, who *cut up* the victims, and astrologers, who *decide* or *determine* events by the position of the stars, or who *divide* the heavens into regions, and thus foretell the future. The second explanation is pre-

ferred by Fürst. The last is adopted by Rosenm. Γαζαρηνοὶ is the rendering of the word by the LXX., and Theod., who regarded it as a proper name signifying the inhabitants of a country, which came like בְּשָׂדֵיךָ, see No. 11, to be used as an appellative denoting experts in the art for which the country was famous. Emph. plur. with conj. וְגַזְרֵיָא, iv. 7 (4).

168. יִכְלֵיךְ, *able*; m. plur. of 1 part. of יָכַל or יָכַל, see No. 61.

169.—Ver. 28. בָּרַם, *but, yet*; an adv. with adversative signification. In the Targums it is affirmative, *yea, truly*. Gesenius and Fürst connect the word with an unus. root בָּרַם, having, among other significations, that of *making firm*.

170. בְּשָׁמַיָא, *in the heavens*; see No. 113.

171. נְבוּכַדְנֶצַּר, *Nebuchadnezzar*; pr. n., the signification of which Gesenius thinks to be “the prince of the God Nebo.” The second word in the compound, *chodna*, denotes God or Gods. The word is written by the LXX., and Theod., Ναβουχοδονόσορ. With prep. לְ, לְנְבוּכַדְנֶצַּר, iii. 9.

172. בְּאַחֲרִית, *in the end*; comp. of prep. בְּ, and f. n., i. q. Hebr. בְּאַחֲרִית יוֹמֵיָא, “in the latter days.” See Rosenm., Schol. in Gen. xlix. 1, Is. ii. 2.

173. יוֹמֵיָא, *days*; emph. plur. of m. n. יוֹם, i. q. Hebr. Plur. abs. יוֹמִין; constr. יוֹמֵי, but also as in Hebr. יוֹמֵי, Ezr. iv. 7. With conj. and prep. וּבְיוֹמֵי. Emph. sing. with prep. בְּ, בְּיוֹמָא, vi. 10.

174. וְרֻחוֹי, *and the visions of*; comp. of conj., and constr. plur. of m. n. רֹחַ, see No. 117.

175. רֹאשָׁךְ, *thy head*; comp. of m. n. רֹאשׁ, i. q. Hebr. רֹאשׁ, and suff. of 2 m. sing. With suff. of 3 m. sing. רֹאשֶׁךְ. With suff. of 3 m. plur. רֹאשֵׁיךְ. Plur. abs. רֹאשִׁין, and (Ezr. v. 10) רֹאשִׁין.

176. מִשְׁכְּבָךְ, *thy bed*; comp. of m. n. מִשְׁכָּב, i. q. Hebr., and suff. of 2 m. sing.

177. דְּכָה הֵנָּה, literally *this (is) it*; i. e. as in E. V., *are these*.

178.—Ver. 29. אֲנִתָּה, *as for thee*; the nom. of the pers. pron. used absolutely, as אֲנִתָּה in the beginning of the next ver.: see Gr. (212). The usual orthography is אֲנִתָּה, as the marginal note indicates. The *Kethibh* should be pointed אֲנִתָּה, Gr. (17).

179. רַעְיוֹנֵיךְ, *thy thoughts*; comp. of plur. of m. n. רַעְיוֹן, derived from רָעָה, *to think*, and suff. of 2 m. sing. Plur. abs. רַעְיוֹנִין; constr. רַעְיוֹנֵיךְ. With conj. and suff. of 3 m. sing. וְרַעְיוֹנֵיךְ.

180. סָלַק, *came up, rose*; 3 m. plur. of the tense Pehil, Gr. (54), from סָלַק, *to ascend*. Cogn. נָסַק, same sign.: see Gr. (103). The Pehil here has the same sense as Pehal. Fem. plur. of 1 part. Pehal, סָלְקוֹ, vi. 20. 3 m. sing. pret. Pehal סָלְקַת, vii. 8.

181. אַחֲרֵי, *after*; constr. plur. of אַחֲרָה, prop. a noun, *the hinder part*, used as a prep. The prep. בְּתֵר is used in this sense in the purer Chald.

182.—Ver. 30. חַיִּיָּא, *living beings*; emph. plur. of adj. חַי, *alive*. Abs. plur. חַיִּין.

183. גָּלִי, (*is*) *revealed*; same as גָּלִי, No. 119.

184. לְהֵן, *but*; see No. 30.

185. דְּבִרַת, constr. of f. n. דְּבָרָה, i. q. Hebr., *cause, reason*. עַל־דְּבִרַת דִּי, “to the end that,” as in iv. 17 (14). דְּבִרַת is in the construct state to indicate the close connexion with the words following. יְהוּדְעוֹן is used impersonally: see Gr. (247). Translate as in margin of E. V., “for the intent that the interpretation may be made known to the king.” ἔνεκεν τοῦτ' ἵνα σὺ γινῇς τὴν βασιλεὶς γινώσκουσα is the correct rendering of Theod. The translation in the text of the E. V. is not consistent with the use of the idiom, עַל־דְּבִרַת דִּי.

186. לְבַבְךָ, *thy heart*; comp. of m. n. לֵב, i. q. Hebr. and suff. of 2 m. sing. לֵב is a contraction of the ground-form לִבְךָ, which form reappears when the word receives an increase at the end. With suff. of 3 m. sing. לְבַבָּה. With prep. בְּ, and suff. of 1 sing. בְּלַבִּי, vii. 28.

187.—Ver. 31. חֲזָה, (*wast*) *seeing*; 1 part. Pehal from חָזָה: see No. 44. The word denotes especially seeing God, and seeing in prophetic vision.

188. חֲזִיתָ, *wast*; 2 m. sing. pret. of חָזָה: see No. 121. See Gr. (92).

189. וְאַלֵּי, *and behold*; comp. of conj. and אֵלַי, a softened form of אֵלַי, *behold*, which is probably formed by transposition from רֵאיוֹ, imper. of רָאָה.

190. צֵלִים, *an image*; m. n., i. q. Hebr. צֵלִים, properly *a shadow*; emph. צֵלְמָא.

191. חַד, the first cardinal number: see No. 46. It is here used for the indef. article, as אֶחָד commonly is in the later Hebr. חֲזָה, the fem., is similarly used, vi. 17. Michaelis conceives that חַד here is employed emphatically to denote a *single* image made up of *many* parts. εἰκὼν μία, Theod.

192. דִּכְן, *this*; demonstr. pron., i. q. דִּךְ. Fem. דִּךְ.

193. *וְזִירוֹהָ*, and its splendour; comp. of conj., m. n. *זִי*, and suff. of 3 m. sing. With conj., and suff. of 1 sing. *זִיּוֹי*. The derivation of *זִי* is *זָהָה*, unus. to shine. From *זִי* comes the name of the second Hebrew month, Zif, the month of beauteous flowers.

194. *גָּתִיר*; great, excessive; adj. derived from the Hebr. *גָּתַר*, to abound, which is not found in the Chald.

195. *קָאָם*, (was) standing; 1 part. Pehal from *קוּם*: see No. 130. See Parad. F.

196. *לְקִבְלָךְ*, before thee; comp. of prep. *לְ*, *קָבַל*, No. 43, and suff. of 2 m. sing.

197. *וְרִירוֹהָ*, and its form; comp. of conj., m. n. *רִי*, contracted from *רִיאוֹ*, form, appearance, and suff. of 3 m. sing. *רִי* is connected with the Hebr. *רָאָה*, to see.

198. *דְּחִיל*, terrible; 2 part. Pehal of *דָּחַל*, i. q. Hebr. *דָּחַל*, to fear; properly to creep, go along stealthily, as those in terror.

199.—Ver. 32. *הוּ צִלְמָא*, this image; the nom. used absolutely, as in verses 29, 30.

200. *דְּהַב*, gold; m. n., i. q. Hebr. *זָהָב*. Emph. *דְּהַבָא*, ver. 35.

201. *טַב*, good, fine; adj., i. q. Hebr. *טוֹב*. The manner in which, what in other languages would be the genitive of material, is here expressed by the relative *דִּי*, is to be remarked: see Gr. (192, 2). Literally, “as for this image, its head, i. e. as for the head of this image, it was a head which was of fine gold.” After *רֵשׁ רֵאשִׁיָּה* must be supplied.

202. *חֲדוּהִי*, its breast; comp. of plur. m. n. *חֲדִין*, i. q. Hebr. *חֲדָה*, and suff. of 3 m. sing. *חֲדִי*, the sing. of *חֲדִין*, occurs in the Targums, but not in Biblical Chaldee.

203. *וְדִרְעוּהִי*, and its arms; comp. of conj., plur of m. n. *דִּרְע*, i. q. Hebr. *דִּרְעָה*, and suff. of 3 m. sing. Plur. abs. *דִּרְעִין*. From *דִּרְע*, by prosthesis of *א*, comes *אֲדִרְע*, same sign.

204. *כֶּסֶף*, silver; in pause for *כֶּסֶף*, m. n., i. q. Hebr. *כֶּסֶף*. Emph. *כֶּסֶפָא*, ver. 35.

205. *מְעוּהִי*, its belly; comp. of plur. of *מַעַ*, i. q. Hebr., and suff. of 3 m. sing. The word is not used in the sing. either in the Hebr. or in the Chald. Plur. abs. *מַעִין* and *מַעֵן*. The root, which is unus., may have implied the idea of softness; but, according to Fürst, it means to be wound or twisted together, and he compares *volvulus*, derived from *volvo*, and *ilia* from *εἰλέω*.

206. וַיִּרְכָּתֶיהָ, *and its thighs*; comp. of conj., plur. of f. n. יִרְכָּה, i. q. Hebr. יִרְךָ, and suff. of 3 m. sing. Plur. abs. יִרְכָּן; plur. constr. יִרְכָּת.

207. בְּחָשׁ, *copper, brass*; m. n., i. q. Hebr. בְּחָשֶׁת. Emph. בְּחָשָׂא, ver. 35.

208.—Ver. 33. שְׁקוּהוּ, *its legs*; comp. of plur. of m. n. שָׁק, i. q. Hebr. שֶׁק, and suff. of 3 m. sing.

209. פְּרָזֶל, *iron*; m. n., i. q. Hebr. פְּרָזֶל. Emph. פְּרָזְלָא, ver. 35. The Chald. verb פָּרַז, *to pierce*, is the root of both words.

210. רַגְלֵהּ, *its feet*; comp. of dual of c. n. רֶגֶל, i. q. Hebr., and suff. of 3 m. sing. Dual abs. רַגְלִין; emph. רַגְלָיָא.

211. מִמֶּהוֹן, *part of them, i. e. partly*; comp. of מֵן, see No. 39, and suff. of 3 f. plur. The marginal note indicates that the ו is superfluous. The *Kethibh* has the masc. suff., and should be pointed מִמֶּהוֹן. רַגְלֵהּ is of the common gender.

212. חֶסֶף, *clay*; in pause for חֶסֶפָה, m. n.; emph. חֶסְפָּא, ver. 35. The Hebr. verb חָסַף signifies *to scale off, scrape*. Cognate to it are σκάπτω and *scabo*.

213.—Ver. 34. חֲתַנְזֹרֶת, *cut off, cut out*; 3 f. sing. pret. Ithpehal of חָזַר, see No. 167. מִטְּוִירָא, which is expressed in ver. 45, is here understood. ἀπεσχίσθη ἐξ ὅρου, Theod. עַד דִּי, *until that*; see No. 53.

214. אֶבֶן, *a stone*; f. n., i. q. Hebr. Emph. with conj. וְאַבְנָא, ver. 35.

215. בִּידֵין, *by hands*; comp. of prep. בְּ, and יֵין dual of f. n. יָד, i. q. Hebr. יָד. Emph. יָדָא; with suff. יֵדְךָ, יָדִי, in pause יָדִי. דִּי-לָא בִּידֵין, lit. “which was not (done) by hands,” i. e. as in E. V., “without hands.”

216. וּמָחַת, *and smote*; comp. of conj., and 3 f. sing. pret. Pehal of מָחָה, *to strike, smite*. מָחָה is a poetical form in Hebr. Compare with this the Gr. μάχῃ, μάχουμαι.

217. וְחֲדָקֶת, *and brake in pieces*; 3 f. pret. Aphel of חָדַק, i. q. Hebr. חָדַק. Regularly it would be pointed חֲדָקֶת; see Gr. (50), and Parad. D. The Pehal, of which the 3 m. plur. pret. חָדְקוּ occurs in the following verse, is neuter, *to be broken*. The form חָדְקוּ is that corresponding to a verb חָדַק.

218. הֶמּוֹן, *them*; pers. pron. 3 m. plur., i. q. Hebr. הֵם. It is also written without the Nun.

219.—Ver. 35. בְּחֻדָּה, *together*; comp. of בְּ and חֻדָּה fem. of חָדָה: see No. 46. The corresponding Hebr. word is בְּחֻדָּה.

220. וַיְהִי, *and became*; comp. of conj., and 3 m. plur. of יָהָרָה, No. 121.

221. כְּעֵפָר, *like chaff*; comp. of conj., and m. n. עִפֵּר, which perhaps is derived from עָפַר, unus. in Kal, in Pihel *to blind*, on account of its blinding effect. Some have thought that the noun as well as the verb may come from עָפַר, *dust*, the Pihel עִפֵּר meaning properly to cast dust into the eyes. The E. V. here is—"like the chaff of the summer threshing-floors:" the Vulg., "æstivæ aræ." The prep. מִן, like מִי, was regarded as expressing the genitive. מִן, however, may be employed in its usual sense,—“as the chaff borne from the threshing-floors.”

222. אֲדָרִי, *threshing-floors*; constr. plur. of m. n. אֲדָר, a word of uncertain derivation.

223. קֹנֵט, *summer*; m. n., i. q. Hebr. קִנֵּץ, which comes from קָנַץ, *to cut, reap*, as the Lat. *messis*, from *meto*.

224. וּנְשָׂא, *and (the wind) carried away*; comp. of conj. and 3 m. sing. pret. Pehal of verb, i. q. Hebr. נָשָׂא.

225. רוּחָא, *the wind*; emph. of m. n. רוּחַ, i. q. Hebr., (1) *wind*; (2) *spirit*; (3) *mind*. With conj. and suff. of 3 m. sing. וְרוּחוֹהָ, v. 20. Plur. constr. רוּחֵי, vii. 20.

226. אֶתֶר, *place*; m. n. אֶתֶר דִּי, *the place where*, Ezr. vi. 3.

227. הִשְׁתַּכַּחַת, *was found*; 3 m. sing. pret. Ithpehal of שָׁכַח, No. 35. 3 f. sing. הִשְׁתַּכַּחַתָּ.

228. לָהֶוֶן, *for them*; comp. of prep. לְ, and suff. of 3 m. plur.

229. לְטוֹר (became, i. e. grew) *to a mountain*; comp. of prep. לְ, and m. n. טוֹר, i. q. Hebr. צוֹר. מְטוֹרָא, comp. of the prep. מִן, and the emph. sing. of this noun, occurs ver. 45.

230. וּמִלְּאָתָא, *and filled*; comp. of conj. and 3 f. sing. pret. Pehal of מָלָא, i. q. Hebr. מָלָא, *to fill*. The א generally is dropped in the 3 f. sing.: see Gr. (92).

231.—Ver. 36. נֵאמַר, *we will tell*; 1 plur. fut. Pehal of אָמַר, No. 4. Some have explained the plural here to be a *pluralis majestatis*; but the truth is, that Daniel speaks in the plural, as he attributes the interpretation to his associates as well as himself. “In plurali loquitur quia et sibi et sociis interpretationem illam attribuit,” &c.: Glass., Phil. Sacr., vol. i. p. 325.

232. אֶרְעָא, *the earth*; emph. of f. n. אֶרֶע, i. q. Hebr. אֶרֶץ. Emph. with conj., and prep. בְּ, וּבְאֶרְעָא, vi. 27.

233.—Ver. 37. מְלָכוּתָא, *kingdom, or regal dignity*; emph. of f. n. מְלָכוּ;

constr. מְלָכוֹת; emph. plur. מְלָכוֹתָי. With suff. of 1 sing. מְלָכוֹתַי. With prep. בְּ and suff. of 2 m. sing. בְּמְלָכוֹתָךְ.

234. חֲסָנָא, *power*; emph. of m.n. of Class IV., חֲסֵן, which is derived from חָסַן, *to possess*, i. q. Hebr. חָסֵן. With suff. of 1 sing. חֲסָנִי.

235. וְחֻקָּא, *and strength*; comp. of conj. and emph. of m. n. חֻקָּא. i. q. Hebr. חֻקָּה, derived from חָקַק, *to grow strong*. The Hebr. חֻקָּה is transitive, *to prevail against, conquer*.

236.—Ver. 38. וּבְכָל־דִּי, *and wheresoever*; similarly בְּאַשֵּׁר in Hebr. signifies *where*.

237. דְּרָאִין, *dwelling*; plur. m. of 1 part. Pehal of דָּוַר, i. q. Hebr. The Keri gives דְּוִירִין (in which the second ו is superfluous), another form of the part.: see Parad. F. The constr. of the same, דְּרָאִי, occurs iv. 35 (32).

238. אֲנָשָׁא, *man*; emph. of m. n. אֲנָשׁ, No. 58. The emph. is also written אֲנָשָׁא, v. 21, and אֲנָשָׁא, iv. 16 (13), *Kethibh*.

239. חֵיוֹת, *beasts*; constr. of f. n. חֵיוָה, or חֵיוָה, i. q. Hebr. חַיָּה, the sing. being used collectively for the plur. חֵיוָה is for חַיָּה, the doubled ו being represented by יו. Emph. sing. חֵיוֹתָא, iv. 14 (11).

240. בְּרָא, *the field, or plain*; emph. of m. n. בַּר, *a plain, campus purus*, the plain free from trees or houses. The Hebr. בָּרַר signifies *to purify*.

241. וְעוֹף, *and the birds*; comp. of conj. and m. n., i. q. Hebr. The noun properly signifies a wing, being contracted from פֶּנֶף. The sing. is here used collectively.

242. בִּידָךְ, *into thine hand*; comp. of prep. בְּ, f. n. יָד, see No. 215, and suff. of 2 m. sing.

243. וְהַשְׁלַטָּךְ, *and hath made thee ruler*; comp. of conj., 3 m. sing. pret. Aphel of שָׁלַט, see No. 64, and suff. of 2 m. sing.

244. בְּכָלָהוֹן, *over all of them*; comp. of prep. בְּ, adj. כָּל, No. 42, and suff. of 3 m. plur. The expressions here employed need not be understood to imply universal conquest and dominion, but merely complete and invariable success in war: see Hävernicks on the passage.

245. רִאשָׁה, *the head*; for רִאשָׁא, emph. of ראשׁ: see No. 175. Some copies give רִאשָׁה, the ה having Mappik, which would be *its head*, the suff. referring to צָלָם, but, as צָלָם is masc., it should be רִאשָׁה with m. suff. The words “thou art this head,” &c., do not refer so much to Nebuchadnezzar himself as to his dynasty, which we know did not terminate with

him. So בִּתְּרָךְ in the next ver. means not so much “succeeding thee,” as “after thy kingdom.”

246.—Ver. 39. וּבִתְּרָךְ, *and after thee*; comp. of conj., prep. בִּתְּרָ, and suff. of 2 m. sing. בִּתְּרָ, is contracted for בִּתְּרָתְךָ, lit. *in the place of, succeeding*: see Gr. (180). The vowels of בִּתְּרָ are both changeable.

247. תִּקְוִים, *shall arise*; 3 f. sing. fut. Pehal of קָוָה, No. 130.

248. אֲחֵרִי, *another*; f. adj. derived from אָחַר: see No. 181. The common opinion is that the ת of the fem. termination יתְ is cast away, as in רִאשִׁי for רִאשִׁית, &c.; but see Gr. (123, c, note). This second kingdom is generally understood to be that of the Medes and Persians, represented by the breast and arms of silver. See Hengstenberg's *Diss.*, pp. 161, *et seq.*, and Hävernicks *Excurz ueber die vier Welt-Monarchien*.

249. אֲרֵעָא, *inferior*; an adv. connected with אָרַע, No. 232. The root of both words, unus. in the Chald., in the Arabic signifies *to be depressed*. The Keri notices that the final א is superfluous, but א is a common termination of adverbs in the Aramaic dialects: comp. סָגִי and סָגִיא, מְלֵעִיל and מְלֵעִילָא, אֲכַנְּךָ and אֲכַנְּךָ.

250. מִפְּךָ, *to thee*; comp. of prep. מִן, No. 39, and suff. of 2 m. sing. מִן is commonly used after comparatives: see Gr. (199).

251. תְּלִיתָא, *third*; fem. of ord. adj. תְּלִיתִי, derived from תֵּלַת, i. q. Hebr. שָׁלֹשׁ. The third kingdom is generally understood to be that of Alexander the Great.

252. תִּשְׁלֹט, *shall rule*; 3 f. sing. fut. Pehal from שָׁלַט, No. 243. 3 m. sing. fut. יִשְׁלֹט; 2 m. sing. תִּשְׁלֹט; 3 m. sing. pret. Pehal שָׁלַטוּ.

253.—Ver. 40. רְבִיעִיא, *fourth*; fem. of ord. adj. רְבִיעִי, derived from רָבַע or אָרְבַּע, i. q. Hebr. The fourth kingdom is by some supposed to be the dynasties of the Seleucidæ and Lagidæ, the successors of Alexander, but the more probable opinion is that the Roman Empire is designated. See Hävernicks *Zweiter Excurz*, &c.

254. תִּהְיָא, *shall be*; 3 f. sing. fut. Pehal from הָיָה, No. 121.

255. תִּקְיָא, *strong*; fem. of adj. תִּקִּי, derived from תָּקַף, see No. 235.

256. מִתְּדִק, *breaketh in pieces*; 1 part. Aphel of דָּקַק, No. 217. תִּדְק, 3 f. sing. fut. Aphel of same verb.

257. וְחָשַׁל, *and crusheth*; comp. of conj., and 1 part. Pehal of חָשַׁל, *to beat out, crush*. The cogn. verbs in Hebr. חָשַׁל and חָלַשׁ, are of similar signification.

258. מִרְעַע, *breaketh*; 1 part. Pehal from רָעַע, *to break*, i. q. Hebr.

רָעַע, וְתָרַע, comp. of conj., and 3 f. sing. fut. Pehal of same verb. תָּרַע is of the same form of תָּדַק, Parad. D., the long vowel compensating for the Daghesh, and the — being inserted on account of the guttural.

259. אֵילִין, *these*; pl. pron. comm., i. q. Hebr. אֵילָה. The LXX. here have ὡς ὁ σίδηρος πᾶν δένδρον ἐκκόπτειν, evidently reading for אֵילִין, אֵילִין, *a tree*.

260.—Ver. 41. וְאֶצְפָּתָא, *and the toes*; comp. of conj., and emph. plur. of c. n. אֶצְפָּע, i. q. Hebr. Plur. abs. אֶצְפָּעִין; constr. אֶצְפָּעֶת. The derivation is צָבַע, *to dip*, and the noun signifies properly a finger.

261. פָּחַר, *a potter*; m. n. derived from unus. פָּחַר, *to boil as a pot*. By *potter's clay* is meant here of course not the soft, but the burnt clay.

262. פְּלִיגָה, *divided*; f. of 2 part. Pehal of פָּלַג, *to divide*, i. q. Hebr. פָּלַג.

263. נִצְפָּתָא, *strength*; emph. of f. n. נִצָּפָא. The root is the Hebr. נָצַב, *to set up*, unus. in the Chald.

264. מְעָרַב, *mixed*; 2 part. Pehal of עָרַב, i. q. Hebr. עָרַב, *to mix*.

265. טִינָא, *clay*; emph. of m. n. טִין. חֲסָף טִינָא, *earthenware*.

266.—Ver. 42. קִצַּת, lit. *the end, completion, or sum of*; constr. of קָצַת related to the Hebr. קָצַח, *to cut*. מִן קִצַּת מַלְכוּתָא, (*a part*) of the whole of the kingdom, i. e. *a part of the kingdom*. μέρος τι τῆς βασιλείας, Theod. To מִן קִצַּת corresponds מִן מִנָּה, *part of it*, comp. of מִן, No. 39, and suff. of 3 f. sing.

267. תְּבִירָה, *broken, or fragile*; f. of 2 part. Pehal of תָּבַר, i. q. Hebr. שָׁבַר, *to break*.

268.—Ver. 43. דִּי, *because*; the vowels are those of the Keri, וְדִי.

269. מִתְעָרְבִין, *mixed*; m. plur. of מִתְעָרַב, part. Ithpahal of עָרַב, No. 264.

270. לְהִיזֵן, *they will be*; see No. 121.

271. בְּזֵרַע, *with the seed*; comp. of prep. בְּ, and m. n. זֶרַע, i. q. Hebr. זֶרַע.

272. דְּבִקִּין, *cleaving, adhering*; m. plur. of 1 part. Pehal of דָּבַק, i. q. Hebr. דָּבַק, *to cleave*. The Hebr. verb is not followed by the prep. עִם, but by בְּ, אֶל, or לְ.

273. דְּבִינָה עִם דְּבִינָה, *this with this*, i. e. *to one another*; Theod. literally, οὗτος μετὰ τούτου.

274. הֵא, *lo! behold!* interj. both Hebr. and Chald., written הָא, iii.

25. Here it is in a manner pleonastic; הֵא־כִדִּי, *just as*.

275.—Ver. 44. וּבְיָמֵיהֶן, *and in their days*; comp. of conj., prep. בְּ, plur. of m. n. יוֹם, No. 173, and suff. of 3 m. plur.

276. אֵלֶּנּוּ, *these*; pron., i. q. Hebr. הֵם; f. אֵלֶּיִן. It is comp. of the demonstr. אֵן, and suff. הוּן, as אֵלֶּיִן = אֵלֶּיִן is comp. of אֵן and הוּן.

277. יִקָּים, *shall raise up, set up*; 3 m. sing. fut. Aphel from קָם, No. 130. 2 m. sing. תִּקָּים, vi. 8. The uncontracted form of the fut. Aphel, יִתְקָים, occurs v. 21.

278. תִּתְחַבֵּל, *shall be destroyed*; 3 f. sing. fut. Ithpahal from חָבַל, *to spoil, destroy*, i. q. Hebr. חָבַל. The kingdom never to be destroyed is the kingdom of the Messiah.

279. וּמַלְכוּתָהּ, *and that kingdom*; some MSS. have הָ written with Mappik, which would then be the suff. The suff. could refer to nothing but מַלְכוּ, so that this word in the second place where it occurs should have the unusual sense of *power* or *sway*.

280. לְעָם, *to a people*; comp. of prep. לְ, and c. n. עָם, i. q. Hebr.

281. תִּשָּׁבֶק, *shall be left*; 3 f. sing. fut. Ithpehal of שָׁבַק, *to leave*: see Gr. (47).

282. וְתִסָּף, *and shall consume*; 3 f. sing. fut. Aphel, from סָף, *to be finished*, i. q. Hebr. 3 f. sing. pret. Pehal סָפַת, iv. 33 (30). Cogn. the Hebr. אָסַף.

283.—Ver. 45. וְיָדָיִם, *and certain*; comp. of conj. and adj. יָדָיִם, No. 35.

284. וּמֵאִמֶּן, *and sure, reliable*; comp. of conj. and 2 part. Aphel of אָמַן in Aphel, *to trust*, i. q. Hebr. אָמַן: see Gr. (86, b).

285.—Ver. 46. נִפְלָ, *fell, prostrated himself*; 3 m. sing. pret. of verb, i. q. Hebr. נָפַל.

286. אֶנְפּוּתָי, *his face*; comp. of m. plur. n. אֶנְפִּין, and suff. of 3 m. sing. In the Targums the noun is commonly contracted, אֶנְפִּין.

287. סִבֵּד, *worshipped*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. סִבֵּד. It is followed by לְ prefixed to the name of the object worshipped.

288. וּמִנְחָה, *and an oblation*; comp. of conj., and f. n., i. q. Hebr. מִנְחָה, is a general word for *an offering* of any kind; but in the Law the Hebr. word was generally confined to *the bread, or flour offering*.

289. וְנִיחֹחַיִן, *and sweet odours*; comp. of conj. and m. n. plur. corresponding to the Hebr. נִיחֹחַ, and properly meaning *satisfaction, acquiescence*, derived from נִיחַ. The Hebr. word is always found joined with רִיחַ, רִיחַ נִיחֹחַ, *odor delectationis, a sweet savour*.

290. לְנִסְכָּה, *to offer*; comp. of prep. לְ, and infin. Pahal of נִסַּךְ, i. q. Hebr. נִסַּךְ, *to pour out, make a libation*. In strictness the word is applicable only by *zeugma* to מִנְחָה; but it is possible that it came to be a word of general signification, which might be applied to any kind of offering.

291.—Ver. 47. קֶשֶׁט, *truth*; m. n., also written קֶשֶׁט. The idea implied in the unus. root may be *hardness*, that on which no impression can be produced; and hence the noun would signify *integrity, probity*. מוֹקֶשֶׁט, *of truth*, i. e. *truly*. ἐπ' ἀληθείας: Theod. Compare the expression מוֹנִי־צִיב, ver. 8.

292. וּמָרָא, *and lord*; comp. of conj. and m. n. מָרָא, prop. *a man*, and also *a lord, or prince*, derived from מָרָא, *to be fat, or well nourished*, and hence, *to be strong or powerful*. With suff. of 1 sing. מָרָאִי, iv. 19 (16), Kethibh, for which the Keri is מָרִי, with the א rejected.

293. וַיִּכְלֹת, *thou wast able*; 2 m. sing. pret. Pahal of וַיִּכַּל, No. 61.

294. לְמַגְלִילָא, *to reveal*; comp. of prep. לְ, and infin. Pahal of גָּלָא, No. 119.

295.—Ver. 48. רַבִּי, *made great, exalted*; 3 m. sing. pret. Pahal of רָבָה, *to become great*, i. q. Hebr. רָבָה.

296. רַבְרַבָּן, *many*; f. plur. of adj. רַבְרַב, formed by reduplication from רַב, No. 63.

297. שְׁגִיָּא, *great*; f. plur. of adj. שְׁגִיָּא, No. 27.

298. וַהֲשִׁילְתָּהּ, *and made him ruler*; comp. of conj., 3 m. sing. pret. Aphel of שִׁילַט, No. 64, and suff. of 3 m. sing.

299. מוֹדֵנָה, *province*; constr. of f. n. מוֹדָנָה, derived from דִּין, *to judge, rule*. With prep. בְּ, בְּמוֹדֵינָה, iii. 1. Emph. plur. מוֹדֵינָתָא, iii. 2.

300. סַנְגִּין, *governors*; plur. of m. n. סַנֵּן, i. q. Hebr. סֵנִן or סָנִן, a word thought by some to be of Persic origin. רַב־סַנְגִּין, ἄρχοντα σατραπῶν, Theod. רַב is by some regarded as the nom., with the verb subst. understood, “and Daniel (was) the governor,” &c.; it may, however, be the accus., governed by הַשִּׁלַּט, or placed in apposition with the suffixed pron.

301.—Ver. 49. וּמִנֵּי, *and he set, appointed*; comp. of conj., and 3 m. sing. pret. Pahal of מָנָה, or מִנָּא, No. 152.

302. עִבְדִּיתָא, *the business*; emph. of f. n. עִבְדִּיתָא, derived from עָבַד, No. 19. The word is of general signification, and does not merely refer to agriculture, as Lud. de Dieu thinks. See Rosenm. on the passage.

303. שְׁדַרְרָה, *Shadrach*; pr. name, the Chaldee (Assyrio-Babylonic) name

given to Hananiah in the Court of Babylon, i. 7. The word is supposed by some to be of Persic origin, signifying "him that rejoiceth in the way."

304. מִישַׁךְ, *Meshach*; pr. name, the Chaldee name given to Mishael. Some deduce it from the unus. יָשַׁךְ, *to be swift, prompt*; others regard it as Persic, signifying "the king's guest."

305. עֶבֶד נְגוֹ, *Abednego*; pr. name, the Chaldee name given to Azariah, signifying the worshipper of the god Nego. Nego, Gesenius thinks, is the same as Nebo = Mercury.

306. בִּתְרַע, *in the gate*; comp. of prep. בְּ, and comm. n. תְּרַע, i. q. Hebr. שַׁעַר. 'The gate of the king' means the king's court or palace, which was surrounded by a wall in which there was but one gate. *ai θύραι* is used by Xenophon to signify the Persian Court. Similarly, the Court of Constantinople is now called the Porte. The sense here is, that Daniel lived in the king's palace. See Hävernicks on the passage.

CHAPTER III.

307.—Ver. 1. רֹמְהָ, *the height of it*; comp. of m. n. רוֹם, i. q. Hebr., and suff. of 3 m. sing.

308. אַפְּסִין, *cubits*; plur. of f. n. אַפְסָה, i. q. Hebr. The plur. is irregular.

309. שְׁתִּין, *sixty*; plur. of שֵׁשׁ, or שֵׁת, *six*, i. q. Hebr. שֵׁשׁ: see Gr. (202).

310. פְּתִיָּה, *its breadth*; comp. of m. n. פְּתִי, derived from פָּתַח, i. q. Hebr. פָּתַח, *to open*, and suff. of 3 m. sing., תְּ, taking the place of פֿ in the open syllable. The disproportion between the height and breadth of the statue may be explained on the supposition that in the height the elevation of the pedestal is included. It does not, however, appear certain that the colossus was intended to represent a human figure, and, even if it were, the disproportion can cause little difficulty, without the supposition alluded to, as we know that in the gigantic statuary of Eastern nations, expression, and not proportion, was chiefly attended to. See Hengst. Diss., pp. 78, *et seq.*, and Hävernicks on the passage. By פֶּתֶחַ הַזֶּה it is not implied that the statue was of solid gold, but only gilt, as the altar of acacia-wood is called the golden altar, Exod. xxxix. 38.

311. אֶקְמָהּ, *he set it up*; comp. of 3 m. sing., pret. Aphel of קָם, No. 130, and suff. of 3 m. sing. In ver. 3, the pret. Aphel is הִקְמָה, of which form the 2 m. sing. הִקְמָה occurs ver. 12, and the 1 sing. הִקְמָה, ver. 14. 3 m. pret. with the conj. וְהִקְמָה, vi. 1.

312. בְּבִקְעָה, *in the plain of*; comp. of prep. בְּ, and constr. of f. n. בְּקִיעָה, i. q. Hebr. בְּקִיעָה, *a valley*, derived from בָּקַע, *to cleave*, a valley being, as it were, the *cleaving* of the hills.

313. דּוּרָא, *Dura*; pr. name, a plain in Babylonia, doubtless the same as the "plain in the land of Shinar," Gen. xi. 2. The word is derived from the Arabic, and properly denotes a circular plain. The name was applied to several places; thus, there was a city Dura on the Tigris, and another of the same name on the Euphrates. Theod. has here ἐν πεδίῳ Δείρα, perhaps confounding the plain in Babylonia with that of Deira, or Deera, in Susiana, mentioned by Ptolemy. The LXX. regarded the word as an appellative, their version being ἐν πεδίῳ τοῦ περιβόλου, "in the plain of the park."

314.—Ver. 2. שָׁלַח, *sent*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. שָׁלַח.

315. לְמִכְנֵשׁ, *to gather together*; comp. of prep. לְ, and infin. Pehal of כָּנַשׁ, *to gather together, collect*. מְתַכְנְשִׁין, plur. of part. Ithpahal occurs ver. 3.

316. לְאַחֲשֵׁדֶרֶפְנִיָּא, *the satraps, viceroys*; comp. of part. לְ, and emph. of plur. m. n. אַחֲשֵׁדֶרֶפְנִיָּא. According to Gesenius, this word in the sing. (with א prosthetic, and the termination יָא) expresses in Hebr. or Chald. the Persian word Kshatrap, whence comes the Greek σατράπης. Other derivations of the word will be found in Rosenmüller's note on the passage. The word Kshatrap is itself compounded, denoting, probably, "The Ruler of a Province." The satraps were the rulers of the greater provinces, who represented the monarch, exercising civil and military powers.

317. וּפְחָרָא, *and the rulers*; comp. of conj. and emph. plur. (fem. form) of m. n. פָּחַר. The origin of the word is not certain. It denotes the governor of a minor province, or subdivision of the greater provinces, which were governed by the satraps.

318. אֲדָרְגֻזְרִין, *the principal judges*; emph. of plur. m. n. אֲדָרְגֻזְרִין, which is probably compounded of אָדָר, i. q. Hebr. אָדָר, *greatness*, and גִּזַּר, *to decide*: see No. 167. The translations by the LXX. and Theod. of these different words are, it is plain, merely conjectural.

319. גְּזַבְרִין, *the treasurers*; emph. of plur. m. n. גְּזַבְרִין, i. q. גְּזַבְרִין, Ezr. vii. 21, ג being substituted for the sibilant. גְּזַבְרִין is comp. of גָּזָא (contracted from גִּזָּא, *a treasure* (comp. Lat. *gaza*) and the syllable *bar*, or *war*, employed in the Persic to denote possessives. The treasurers were the collectors of the public revenue.

320. דְּתַבְרִיָּא, *the counsellors*; emph. plur. of m. n. דְּתַבְר, comp. of דָּת, *law*, No. 48, and the syllable בַּר.

321. תִּפְתָּיָא, *the sheriffs*; Syr. emph. form of plur. m. n. תִּפְתָּי, from unus. sing. תִּפְתָּי: see Gr. (148). The word has been connected with פְּתָה, and would thus mean *expositors* of the law. Berthold thinks it is derived from פְּתִי, see No. 310, used to signify *a level region*, and that it means governors of districts.

322. שְׁלִטָּי, *the magistrates*; constr. plur. of m. n. שְׁלִטָּן, prop. שְׁלִטָּון, derived from שָׁלַט, No. 64. The word, perhaps, is employed to designate the governors who ruled the external annexed provinces, as the satraps governed the provinces of Babylonia proper.

323. לִמְתָּא, *to come*; comp. of prep. לְ, and infin. Pehal of אָתָה, i. q. Hebr. אָתָה, *to come*. מְתָא is contracted for מֵאֲתָה.

324. לְחִנְכָּתָא, *to the dedication of*; comp. of prep. לְ, and constr. of f. n. חִנְכָּתָא, i. q. Hebr., derived from חָנַךְ, *to dedicate*, properly, *to imbue*, *give to taste*, hence, *to initiate*, &c.

325.—Ver. 3. וְקִאֲמִין, *and stood*; comp. of conj. and plur. of 1 part. Pehal of קוּם, No. 130.

326. לְקִבְלָא, *before*; comp. of prep. לְ and קִבְלָא, No. 43. The לְ is pointed as if the first letter had קִ, which is another reading.

327.—Ver. 4. וְכִרְזָא, *and the herald*; comp. of conj. and emph. of m. n. כִּרְזָא, *a herald*, derived from כִּרְזָא, *to proclaim*. Comp. Hebr. קָרָא; Gr., κηρύσσω; Eng., *cry*.

328. קָרָא, *cried*; 1 part. Pehal, from קָרָא, i. q. Hebr. קָרָא.

329. בְּחִילָא, *aloud*, lit., *with might*; comp. of prep. בְּ, and m. n. חִיל, *strength*, i. q. Hebrew. With prep. בְּ and suff. of 3 m. sing. בְּחִילָהּ, ver. 20. In ver. 20, and iv. 35 (32), חִילָא signifies *an army*, or *host*.

330. לְכוּן, *to you*; comp. of pret. לְ, and suff. of 2 m. plur. אֲמַרִין, the act. part. plur. is used impersonally for the passive. “To you they command,” i. e. “it is commanded.” ὑμῶν λέγεται: Theod.

331. עֲמַמְיָא, *O people*; emph. plur. of c. n. עַם, No. 280. Plur. abs. עֲמַמִין: see Gr. (159).

332. אֲמַיָּא, *nations*; emph. plur. of f. n. אֲמָה, irreg.; or of m. n. אַם. the root is אָמַם, unus., which seems to have had the sense of joining together. This term is of less extent than the previous, having to it the relation of Lat. *gens* to *populus*.

333. וְלִשְׁנַיָּא, *and languages*; comp. of conj., and emph. plur. of c. n.

לָשׁוֹן, i. q. Hebr. לָשׁוֹן. The term is used to designate a district as distinguished by its language or dialect, and is less general than either of the preceding terms.

334.—Ver. 5. בְּעֶדְנָא, *at the time*; comp. of prep. בְּ, and emph. of m. n. עֶדְנָן, No. 39.

335. תִּשְׁמַעוּן, *you shall hear*; 2 m. plur. fut. Pehal of שָׁמַע, i. q. Hebr. שָׁמַע. שְׁמָעִין, m. plur. 1 part. Pehal, ver. 7.

336. קוֹל, *the sound*; m. n., i. q. Hebr. קוֹל, *voice, sound*. With prep. בְּ, בְּקוֹל, vi. 20.

337. קֶרֶן, *cornet, horn*; emph. of f. n. קֶרֶן, i. q. Hebr. The dual קֶרְנִין is used for the plur., vii. 8, 20, 24.

338. מְשֻׁרוֹקֵי, *flute, pipe*; emph. of f. n. מְשֻׁרוֹקֵי, derived from שָׁרָה, *to pipe*. Comp. Gr. σφύριξ, σφύριξ.

339. קִירֹתִים, *harp*. The Keri is קִירֹתִים, the form in which the word appears in the Targums. It is the same as the Greek word *κίθαρ*, the Greeks having probably derived from the East the name and use of this instrument. See Strabo, quoted by Rosenm. It may be connected with the Hebr. verb קָרַם, *to be bowed or bent*, the ת being merely formative. The argument for the Greek origin of the word, founded on the fact that *κίθαρα* meant the human breast, which the cyther originally resembled in shape, is of little weight. The application of the word to the breast, or hollow of the chest, was secondary, being probably founded on the resemblance of the skeleton of the ribs, &c., to the musical instrument.

340. סַבְכָּא, *sackbut*; f. n., a kind of three-cornered stringed musical instrument. Gr. *σαμβύκη*; Lat. *sambuca*, (the doubled letter being expressed by *m*), the use and name of which came to Greece and Rome from the East at an early period. סָבַךְ means *to interweave*; and the instrument probably had its name from the interweaving of the chords.

341. פְּסַלְתֵּירִין, *psaltery*; another reading is פְּסַלְתֵּירִין. This is supposed by some to be the same as the Greek word *ψαλτήριον*, the λ of the first syllable being represented by ב. There are, however, many objections to this account of the origin of the word, for which see Hävernicks on the passage. Regarding the word as Shemitic, he thinks it may be derived from פֶּסַח, *the hand*, and נָתַר, *to spring*, an etymology which is not improbable. It may properly have meant the *chords* struck by the hand; and thus we may account for the plur. form of the word.

342. סוּמְפֻנִיָּה, *symphony, or dulcimer*. This word is thought by some to be the Greek *συμφωνία*; but its derivation from the Greek is very

questionable. In ver. 10 it is written סִיפִּנְיָא, which makes it probable that it corresponded with the Syriac ܣܝܦܢܐ, *tibia*, and that the Syriac word was derived from the Greek is very unlikely. It is indeed true that *συμφωνία* was used by Greek writers to designate a particular musical instrument, but the probability is, that when the foreign word was introduced, by a slight alteration, it was made to correspond to a Greek etymology, as was the case with respect to many other foreign words. The derivation suggested by Hävernicks from סוּפָא, *reed*, is probable. From the statements of Rabbinical writers, the סוּפִּנְיָא would seem to have been a kind of wind instrument like the bagpipes.

343. זָכַי, *kinds of*; constr. plur. of m. n. זָכַי, i. q. Hebr.: see Parad. III. of m. n. The root is זָכַן, unus., *to form, fashion*, species being distinguished by form or appearance.

344. זָמְרָא, *music*; emph. of m. n. זָמַר. The Pihel of the Hebr. verb, זָמַר, signifies *to play on a musical instrument*, ψάλλειν.

345. תַּפְּלוּן, *ye shall fall down*; 2 m. plur. fut. Pehal, from נָפַל, No. 46: See Gr. (76). וַיִּפֹּל, 3 m. sing., ver. 6. נִפְּלוּן, m. plur. 1 part. Pehal, ver. 7.

346. וְתִסְבְּדוּן, *and worship*; 2 m. plur. fut. Pehal from סָבַד. וְיִסְבְּדוּ, comp. of conj., and 3 m. sing., ver. 6. סִבְּדוּן, m. plur. 1 part. Pehal, ver. 7. נִסְבְּדוּ, 1 plur. fut. Pehal, ver. 18.

347.—Ver. 6. וּמִן־דִּי, *and whosoever*. מִן is comp. of the conj., and the indecl. interrog. pron. מִן־דִּי, *whosoever*: see Gr. (228).

348. בִּה־שְׁעָתָא, *at the same moment, instantly*; בִּה is the prep. בִּי, with suff. of 3 m. sing., — being shortened to — on account of Makkeph. שְׁעָתָא, in some copies שְׁעָתָא, is emph. of f. n. שְׁעָה, *a moment, the twinkling of an eye*, and also *an hour*, derived from שָׁעָה, *to look*. See Gr. (231).

349. יִתְרָמָא, *shall be cast*; 3 m. sing. fut. Ithpehal from רָמָא, *to cast*, i. q. Hebr. רָמָה. יִתְרָמוּן, 2 m. plur. ver. 15. See Parad. G.

350. לְבוּא, *into the midst*; comp. of prep. לְ, and בּוּא, constr. of m. n. בּוּ, *the midst of a thing*. The unus. root בָּוָה would seem to have had the sense of *flowing together*, and may have been the origin of the noun בּוּי, *a people, nation*, lit. *a conflux*.

351. אֶתְנוּן, *a furnace*; c. n., occurring only in this chapter, derived from תָּבַן, *to smoke*. The emph. form with לְ prefixed, לְאֶתְנוּנָא, occurs ver. 19; and the abs. form with the prep. לְ, לְאֶתְנוּן, ver. 20.

352. בִּירָא, *fire*; emph. of f. n. בִּיר. The root בִּיר, *to give light*, cogn. to Hebr. בִּירָה, is unus.

353. יִקְדָּחַהּ, *burning*, or *kindled*; emph. fem. of 1 part. Pehal (form קָטִיל), see Gr. (391), from יָקַד, *to burn*, i. q. Hebr. יָקַד. The word may signify “*now burning*,” implying that the furnace was actually kindled while the herald was making the proclamation. Jerem. xxix. 22, gives another instance of the use of this mode of punishment by burning in Chaldea. From II. Sam. xii. 31, we see that it was also practised by the Jews.

354. בִּיהַ זְמַנָּה, *at the very instant*. בִּיהַ comp. of prep. בְּ, and suff. of 3 m. sing. זְמַנָּה, emph. of זְמַן, No. 102. See No. 348.

355. כְּדִי, *when*; comp. of part. כִּי, and the rel. דִּי, i. q. Hebr. כְּפִאֲשֶׁר. With conj. וּכְדִי.

356. קָרְבוּ, *drew near*; 3 m. plur. pret. Pehal, from קָרַב, *to draw near*, i. q. Hebr. קָרַב.

357. וַאֲכָלוּ, *and eat*; comp. of conj. and 3 m. plur. pret. Pehal of אָכַל, i. q. Hebr. אָכַל.

358. קִרְצֵיהֶן, *their pieces*; comp. of plur. of m. n. קִרְץ, and suffix of 3 m. plur. With suff. of 3 m. sing. קִרְצוֹהִי, vi. 24. The Hebr. verb קָרַץ means *to tear*, *to bite*. The suffix is redundant according to the common Chald. idiom. The singular expression אָכַל קִרְצֵי דִי, which, as the Targums show, unquestionably means *to calumniate*, *to slander*, has been explained in different ways. To eat one's pieces may mean, by a metaphor from birds or beasts of prey, to devour one, to destroy by slander, like *mordere* or *rodere* in Latin, see Hor. Sat. i. 4, 81; or the noun קִרְצַי may mean *laceration*, and thus, *calumny*, and then אָכַל קִרְצֵי דִי would signify to feed on the calumny of any one. Another explanation of the phrase is proposed by Schultens, for which see Rosenmüller's note on this passage. The same expression, אֲכַל סִתְרֵי, *to calumniate one*, is used in the Syriac, and there is the comp. noun אֲכַל־סִתְרֵי, *a calumniator*, lit. *a piece-eater*.

359.—Ver. 10. שִׁמְתָּהּ, *hast made*; 2 m. sing. pret. Pehal of שָׁם, No. 22. שָׁמוּ, 3 m. plur. of same, ver. 12.

360.—Ver. 12. יִתְּהוּן, *them*; comp. of יָת, the mark of the accus., i. q. Hebr. אֵת, and suff. of 3 m. plur.

361. אֵלֶּה, *these*; pl. demonstr. com. pron., i. q. אֵלֶּין and אֵלֶּה.

362. לֹא־שָׁמוּ מַעַם, *have not regarded*; more literally, as in margin of E. V., “*have set no regard upon thee* :” see No. 95. In ver. 10 the phrase שָׁם מַעַם has a different sense, *to promulgate an edict*.

363. לֹאלֹהֶיהָ, *thy gods*; comp. of prep. לְ, plur. of אֱלֹהֵהָ, No. 74, and suff. of 2 m. sing. The marginal note יִתִּיר signifies the *Yod* is redun-

dant. Without the *Yod* the word would be לְאֱלֹהֶיךָ, *thy God*, the sing., which may be merely a correction suggested by the sing. לְאֱלֹהֵי in ver. 14.

364. פָּלַח, *serving*; plur. m. of 1 part. Pehal of פָּלַח, *to serve*. The m. sing. פָּלַח occurs vi. 16.

365.—Ver. 13. בָּרַגְזוּ, *in anger*; comp. of the prep. בַּ and the m. n. רָגַז, *anger*. The primary meaning of the root רָגַז, i. q. Hebr. רָגַז, is *to be moved, agitated*. The Greek ὀργή, and our word *rage*, are cognate.

366. רַחֲמָא, *and fury*; comp. of conj. and f. n. חָמָא, i. q. Hebr. חָמָה, *fury, exandescence*, from חָמַם or יָחַם, *to be warm*. In ver. 19 it is pointed חָמָא.

367. לְהַבִּיחָהּ, *to bring*; comp. of prep. לְ, and anomalous infin. Aphel of הִבִּיחָהּ, No. 323. The regular form would be הִבִּיחָהּ.

368. הֵבִיאוּ, *were brought*; 3 m. plur. pret. Hophal of הִבִּיחָהּ, formed irregularly after the analogy of the Hebr. Some regard it as Aphel, and used impersonally, *they brought*, but this form is passive in vi. 18.

369.—Ver. 14. הִנָּדָא, *is it design, is it intentional*; comp. of interrog. and f. n. נָדָא, *purpose, design*. The Hebr. verb נָדָה means *to fix the eyes*, and also *to fix the mind* on anything. The marginal reading in the E. V., *is it of purpose*, is better than the rendering in the text. Hävernicks, however, contends that this interpretation does not yield a suitable sense, as the king must have been aware that the refusal to worship the image was not accidental. He explains the expression to mean, “is it mockery,” or, “is it contempt;” and this he thinks agrees best with the meaning of נָדָא, which signifies *to mock* or *laugh at*. The version of Theod., *ei ἀληθῶς τοῖς Θεοῖς μου οὐ λατρεύετε*, agreeing with that in the text of the E. V., is followed by Jerome.

370. אֵיתִיכֹן, *ye are*; comp. of אֵיתִי, No. 57, and suff. of 2 m. plur.

371. הִקְמַת, *I have set up*; see No. 311. The accent being irregularly thrown back to the penult., the vowel of the final syllable is ִ instead of ֵ.

372.—Ver. 15. עֲתִידִין, *ready*; m. plur. of adj. עֲתִיד, *ready, prepared*, derived from עָת, *time*.

373. דִּי, *that, so that*; conj. as the Hebr. אֲשֶׁר. Something must be here supplied to complete the sense, as, *it is well*, as in Exod. xxxii. 32. “Subintell. *bene est*, quæ vox in sequenti membro contrario latet, ubi pœna non obtemperantibus denunciatur.” Glass. Phil. Sacr., vol. i., p. 629.

374. עָבַדְתָּ, *I have made*; 1 sing. pret. Pehal of עָבַד, No. 19.

375. וְיִשְׁׁזְבֹּנְךָ, *shall deliver you*; comp. of יִשְׁׁזֵב, 3 m. sing. fut. Pahal of שָׁזַב, *to set free*, and suffix of 2 m. plur.: see Gr. 58. Pret. with conj. וְיִשְׁׁזֵב, ver. 30. Inf. with prep. ל, and suff. of 1 plur. לְיִשְׁׁזְבוֹתֵנָּה, ver. 17. Inf. with prep. ל, and suff. of 3 m. sing. לְיִשְׁׁזְבוֹתָהּ, vi. 14. 3 m. sing. fut. with suff. of 2 m. sing. וְיִשְׁׁזְבֶּנָּךְ, vi. 16. Inf. with prep. ל, and suff. of 2 m. sing. לְיִשְׁׁזְבוֹתָךְ, vi. 20. 1 part. מְשִׁיזֵב, vi. 27.

376.—Ver. 16. חָשְׁתִּין, *deem it necessary*; m. plur. of 1 part. Pehal of חָשָׁה, (1) *to be needful*, (2) *to deem needful*. The meaning of the words לֹא־חָשְׁתִּין וּבָנוּ seems to be, “we deem it not necessary to answer you, because both your mind and ours is made up on the subject.” Some connect the verb חָשָׁה, as used here, with חָשַׁשׁ or חָשֵׁשׁ, words applied to strong mental emotion. In accordance with this view the words are rendered in the E. V., “we are not careful to answer thee in this matter.” The form of the part., with Pattach for Qametz in the first syllable, is anomalous.

377. פֶּתָנִים, *word, matter*; m. n. of Persic origin.

378. לְחַתְּבוֹתָךְ, *to answer thee*; comp. of prep. ל, infin. aph. of חָוַב, No. 93, and suff. of 2 m. sing. Some commentators, e.g. Rosenm. and Michaelis, think that the latter clause of this verse should not be rendered, “we deem it not necessary to answer thee concerning this matter,” but, “we deem it not necessary to answer thee a word concerning this,” regarding פֶּתָנִים as the object of the verb. The latter, they hold, is shown to be the right construction by the position of the pronoun דְּכָה preceding the noun, and also by the distinctive accent with which it is marked. Hävernicks, however, adopts the former construction, and shows that the pronoun, being here emphatic, is properly placed before the noun, as דְּכָה חֶלְמָא, iv. 18 (15).

379.—Ver. 17. הֵן, *behold*; an interj.: הֵן אֵיתִי וּבוֹ, *behold (or surely) there exists our God*; ἔστι γὰρ Θεὸς ἡμῶν, κ. τ. λ., Theod. The allusion is to the words of the king, ver. 15, “who is that God,” &c. The E. V. is, “If it be so, our God,” &c.

380. יָכַל, (*is*) *able*; m. sing. of 1 part. Pehal of יָכַל or יָכַל, No. 61.

381.—Ver. 18. וְהֵן לֹא, *and if not*; i. e. if he will not deliver us.

382. יָדִיעַ, *known*; 2 part. Pehal of יָדַע, No. 17. יָדִיעַ לְהֵוָה, *let it be known*: see No. 121.

383.—Ver. 19. הִתְמַלִּי, *was filled*; 3 m. sing. pret. Ithpehal, from מָלַא No. 230.

384. וּצְלָם, *and the form*; comp. of conj. and m. n. צֶלֶם or צֶלֶם, No.

190. The noun commonly signifies *an image, simulacrum*; here the *appearance*, or *expression* of the countenance: ἡ ὄψις τοῦ προσώπου αὐτοῦ, Theod. The words refer to the change of countenance under the emotion of anger.

385. אֶשְׁתַּנֵּן, *was changed*; 3 m. plur. pret. Ithpahal of שָׁנָה, No. 54. If the Kethibh be the correct reading, the writer used the verb in the plural, so that it would agree in number, not with the noun in regimen, צֵלִים, but with the governed noun אֶנְפֹתָיו, according to an idiom which is common in Hebrew. For an example, see Gen. iv. 10. There is a Keri, however, אֶשְׁתַּנִּי, the sing., with the vowels of which the word in the text, as usual, is pointed.

386. לְמִיָּה, *to be heated, or to be kindled*; comp. of prep. לְ, and the infin. Pehal of אָתָּה, *to be set on fire*. With suff. of 3 m. sing., לְמִיָּיה, the א being changed to י.

387. חֲדָשְׁבָּעָה, *seven times*; שִׁבְעָה, *seven*, numeral n., i. q. Hebr. The expression in the text is literally *one-seven*. In Chald. and Syriac, multiplicity is denoted by the numeral for *one* being prefixed as here: see Gr. 206.

388. הִזָּה, (*was*) *seen*; 2 part. Pehal of הִזָּה, No. 44. The last clause of the verse may be rendered, “seven-fold more than it was ever seen to be heated.” Rosenm. thinks that in accordance with a derived sense of the verb הִזָּה, *to judge, to see a thing as proper or usual*, the words should be translated, “sevenfold more than it was necessary to heat it.” In this sense the part. הִזָּי is frequently used in the Targums. See Buxtorf’s Lexicon on the word. The rendering of the LXX., παρ’ ὃ ἐδεῖ αὐτὴν καῖναι, agrees with this interpretation.

389.—Ver. 20. וּלְגִבֹּרִין, *and to men*; comp. of conj., prep. לְ, and plur. of גִּבֹּר, No. 158.

390. גִּבֹּרֵי, *mighty men*; constr. plur. of גִּבֹּר m. n., i. q. Hebr. גִּבֹּרֵי-חַיִּל, *mighty men of strength*. ἀνδρες ἰσχυροὺς ἰσχυρί, Theod.

391. לְכַפְּתָהּ, *to bind*; comp. of prep. לְ, and infin. Pahel of כָּפַת, *to tie, bind*. There is no reason for the restriction implied in the word συμπόδισαντας, the translation of the LXX. The verb is of general signification, and here means, *to bind hand and foot*. כָּפְתָו, 3 m. plur. tense Pehil of the same verb, occurs in ver. 22.

392. לְמַרְמָא, *to cast (them)*; comp. of prep. לְ, and infin. Pehal of מָרַא, No. 349.

393.—Ver. 21. בְּסִרְפֵּיהֶן, *in their mantles*; comp. of prep. בְּ, the m. plur. noun, סִרְפָּלִין, and suff. of 3 m. plur. The noun is derived from the quadrilateral verb, סִרַּבַּל, *to cover*. What garment it denotes is uncertain. Many think it signifies loose trowsers, such as are still worn in the East. Jerome's rendering is, *cum bracciis suis*.

394. פְּטִישֵׁיהֶן, *their tunics*, or, perhaps, *their turbans*; plur. of m. n. פְּטִישׁ, with suff. of 3 m. plur. The derivation is פְּטַשׁ, the same as פָּשַׁט, *to extend, spread*. According to Gesenius and Hävernick, the word signifies a tunic, or under-garment. Others understand it to mean a species of cap, the Greek *πετάσος*, and Latin *petasus*, which words may have been introduced from the East. Theod. renders it *τῆλ᾽αἰς*. According to the Keri, the first י should be omitted, and the word then would be פְּטִישֵׁיהֶן, from the Segholate form פְּטִישׁ.

395. וּבִרְפָּתֵיהֶן, *and their cloaks*; comp. of conj., plur. of f. n. רְפָּלָה, and suff. of 3 m. plur. The noun is derived from רָפַל, *to put on*, the passive participle of which occurs I. Chron. xv. 27. There is the same uncertainty as to the meaning of this word as there is with respect to the two preceding words. Rosenmüller thinks this word, and that which follows, לְבוּשֵׁין, denote respectively inner and outer garments.

396. לְבוּשֵׁיהֶן, *their garments*; comp. of plur. of m. n. לְבוּשׁ, i. q. Hebr., and suff. of 3 m. plur. לְבוּשָׁה, with suff. of 3 m. sing., vii. 9.

397. וּרְמִיו, *and were cast*; comp. of conj. and 3 m. plur. of tense Pehal of רָמָה or רָמָא, No. 349.

398.—Ver. 22. כֵּן, *therefore*; מֵ-כֵּן, *since*.

399. אִזָּה (*was*) *hot*; 2 part. Pehal of אָזָה, No. 388. The — under the first letter is anomalous, as regularly the word would be אִזָּה. The form is analogous to the Syriac.

400. יִתִּירָה, *exceedingly*; fem. of adj. יִתִּיר, No. 194, used adverbially.

401. הִסָּקוּ, (*who*) *took up*; 3 m. plur. pret. Aphel of נָסַק, i. q. Hebr. נָסַק. The verb is found only in the inf. and imp. Pehal, and in Aphel. The cogn. סָלַק is used in the Preter. Pehal, in Pahal, in Ithpehal, and Ithpahal. A question, indeed, may be raised, whether the פָּן form ever existed, and whether the forms יִסָּק, אִסָּק, &c., are not contracted from יִסָּלַק, אִסָּלַק, &c.

402. קָטַל, *slew*; 3 m. sing. pret. Pahal of קָטַל, No. 87, with (—) in place of (—).

403. שְׁבִיבָא, *the flame*; emph. of m. n. שְׁבִיב, i. q. Hebr. שְׁבִיב. Deriv. שָׂבַב, unus., *to kindle*.

404.—Ver. 23. הַלְלֵיהֶן, *these three*; comp. of הִלְלֵי, constr. of num. הֶלֶל, *three*, i. q. Hebr. שְׁלֹשׁ, and suff. of 3 m. plur. Plur. abs. תְּלָתִין, *thirty*, vi. 7.

405. מִכְּפָתִין, *bound*; plur. of 1 part. Pahel of כָּפַת, No. 393.

[After ver. 23, we find in the versions of the LXX. and of Theodotion, 67 verses containing the prayer of Azariah, and the hymn of Hananiah, Michael, and Azariah. It is impossible to ascertain the source of this interpolation. That the passage did not exist in the Chaldee in the time of Jerome is plain from his words:—"Hucusque Hebræi legunt: media quæ sequuntur usque ad finem Cantici trium puerorum in Hebraico non habentur." In the text, as we have it, there is some want of connexion between verses 23 and 24.]

406.—Ver. 24. הִתְרַה, *was amazed*; 3 m. sing. pret. Pehal of verb cogn. to תָּמָה.

407. לְהַתְקַבְּרוּתֵי, *to his ministers*; comp. of prep. לְ, m. n. plur. הַתְקַבְּרִין, and suff. of 3 m. sing. With suff. of 1 sing. הַתְקַבְּרִי, iv. 36 (33). Emph. plur. הַתְקַבְּרִיא, vi. 7. Gesenius thinks the noun is the Chald. תְּקַבְּרִין, *leaders*, derived from תְּקַבֵּר, i. q. Hebr. תְּקַבֵּד, *to lead*, with the Hebr. article prefixed, as Hebr. words are sometimes compounded with the Arabic article *al*. Others assign to the word a Persic origin.

408. רָמְנָא, *did (not) we cast*; 1 plur. pret. Pehal of רָמָא, No. 349.

409. וַיֵּצִיבָא, *true*; fem. of adj. וַיֵּצִיב, No. 35, used adverbially.

410.—Ver. 25. הָא, *lo, behold*; an interj.: see No. 274.

411. אַרְבַּעָא, *four*; i. q. Hebr. אַרְבָּעָה. The masc. form used with fem. nouns is אַרְבַּע.

412. נְשֵׁרִין, *free, unbound*; plur. of נְשָׂרָא, 2 part. Pehal of נָשַׂר, No. 141.

413. מַהֲלָכִין, *walking*; plur. of 1 part. Aphel of הִלָּךְ, i. q. Hebr. הָלַךְ. Michaelis regards it as the part. Pehal contracted for מַהֲלָכִין, the Daghes of middle radical being omitted. The sing. of the Pehal part. מַהֲלָךְ occurs iv. 29 (26).

414. נִחְבַּל, *and hurt*; comp. of conj., and m. n. חָבַל, *pain, hurt*, derived from חָבַל, *to hurt, destroy*.

415. רְבִיעֵיאָ, *the fourth*; emphat. of ordinal adj. רְבִיעֵי. The Keri is רְבִיעֵאָה, another form of the emphatic state of the adj.

416. דָּמָה, (*is*) *like*; 1 part. Pehal of דָּמָה, i. q. Hebr. דָּמָה, *to be like*.
 417. לְבַר, *to a son*; comp. of prep. לְ, and m. n. בַּר, i. q. Hebr.,
 No. 159. לְבַר אֱלֹהִין, *to a son of the Gods*, i. e. *an angel*, see ver 28.

418.—Ver. 26. קָרַב, *drew near*; 3 m. sing. pret. of verb, i. q. Hebr. קָרַב, No. 356.

419. לְתָרַע, *to the door*; comp. of prep. לְ, and c. n. תָּרַע, No. 306.

420. עֲבָדָיו, *his servants*; comp. of plur. of m. n. עָבַד or עֲבָד, No. 6, and suff. of 3 m. sing. The suff. is here pleonastic.

421. עֲלִיָּא, *most high*; emph. of adj. עָלִי. The Keri gives another form of the emph. state of the adj., עֲלָאָה, which is the common form: see Gr. (124, *h*). With conj. and prep. לְ, וּלְעֲלִיָּא, iv. 34 (31).

422. פּוֹקֵי, *come forth*; 2 m. plur. imper. Pehal from פָּקַח, No. 86. נִפְּקִין is the plur. of 1 part. Pehal of same verb. For פּוֹקֵי, פּוֹקֵי is another reading.

423. וְאָתָּו, *and go*; comp. of conj., and 2 m. plur. imper. Pehal of אָתָּא, or אָתָּה, No. 367.

424.—Ver. 27. הָזִין, (*they*) *see*; plur. of 1 part. Pehal of הָזָא, No. 44.

425. בְּגִשְׁמֵהוּן, *over their body*; comp. of prep. בְּ, the Segholate noun גִּשְׁמֵם or גִּשְׁמֵם, cogn. to Hebr. גִּרְם, and suff. of 3 m. plur. With suff. of 3 m. sing. גִּשְׁמָה iv. 33 (30), and with suff. of 3 f. sing. גִּשְׁמָה, vii. 11.

426. וּשְׁעַר, *and a hair*; comp. of conj., and m. n. שְׁעַר, i. q. Hebr. שְׁעַר. With suff. of 3 m. sing. שְׁעֵרָה.

427. הִתְחַרְהָ, *was singed*; 3 m. sing. pret. Ithpahal of חָרַף, *to burn*, *singe*.

428. נִשְׁנִי, *were changed*; 3 m. plur. pret. Pehal of שָׁנָא, No. 54.

429. וּרְיִחַ, *and the smell*; comp. of conj. and f. n., i. q. Hebr.

430. עָדַת, *passed*; 3 f. sing. pret. Pehal of עָדָה or עָדָא, No. 129.

431.—Ver. 28. בְּרִיָּה, (*be*) *blessed*; 2 part. Pehal of בָּרַךְ, No. 120.

432. אֱלֹהֵהוּן, *their God*; comp. of אֱלֹהֵי, No. 74, and suff. of 3 m. plur. With prep. לְ, לְאֱלֹהֵהוּן.

433. מַלְאָכָה, *his messenger*; comp. of m. n. מַלְאָךְ, i. q. Hebr. מַלְאָךְ, and suff. of 3 m. sing.

434. הִתְרַחֲצִי, *have trusted*; 3 m. plur. pret. Ithpehal, from רָחַץ.

435. שִׁנְיוּ, *have changed*, i. e. *have not performed*; 3 m. plur. pret. Pahel, from שָׁנָא, No. 54.

436. וַיִּתְּבוּ, *and have yielded*; 3 m. plur. pret. Pehal of יָתַב, No. 131. גִּשְׁמֵהוּן is plural, and should be pointed גִּשְׁמֵהוּן. The vowels are those

of the sing. **נְשַׁמְהוּן**, which the marginal note יתר indicates to be the right reading. "Who have yielded their bodies (scil. to the fire)." *παρέδωκαν τὰ σώματα αὐτῶν εἰς πῦρ*, Theod.

437. **יִפְלְחוּן**, *they might serve*; 3 m. plur. fut. Pehal of **פָּלַח**, No. 364.

438. **יִסְגְּדוּן**, *they might worship*; 3 m. plur. fut. Pehal of **סָגַד**, No. 346.

439.—Ver. 29. **שֵׁים**, (*is*) *established*; 2 part. Pehal of **שָׁים**, No. 22.

440. **שָׁלָה**, *error*. The Keri is **שָׁלִי**, f. n. derived from **שָׁלָה**, which in the Targums is equivalent to the Hebr. **שָׁגָה**, and **שָׁגַג**. Hence the word would seem to signify what is *criminal*, *sinful*. *ἐὰν εἴπη βλασφημίαν*, κ. τ. λ., Theod.

441. **יִתְעַבַּד**, *shall be made*; 3 m. sing. fut. Ithpehal of **עָבַד**, No. 19.

442. **יִשְׁתַּמְיָה**, *shall be made*; 3 m. sing. fut. Ithpahal, from **שָׁמָּה** or **שָׁנָה**, i. q. Hebr. **שָׁנָה**, *to place, set*, and hence *to make or render*, like *pono* in Latin.

443. **לְהַצִּילָהּ**, *to deliver*; comp. of prep. **לְ**, and the infin. Aphel of **נָצַל**, i. q. Hebr. **נָצַל**. Same with suff. of 3 m. sing. **לְהַצִּילֶתָּהּ**, vi. 14.

444. **כִּדְּנָה**, *in this manner, thus*: see No. 65. As **דָּנָה** is sometimes masculine, some would explain **כִּדְּנָה** here, *like this (God)*. The usual signification of **כִּדְּנָה**, however, is, *thus, in this manner*.

445.—Ver. 30. **הִצִּילָהּ**, *promoted*; 3 m. sing. pret. Aphel of **צָלַח**, i. q. Hebr. **צָלַח**. The rendering in the margin of the E. V., "made to prosper," expresses nearly the same meaning as that given in the text, and is more literal. Hävernicks thinks that no more is implied than that the friends of Daniel were restored to the offices to which, as we read ii. 49, they had been previously appointed.

CHAPTER IV.

446.—Ver. 1 (III. 31*). **שְׁלָמְכוֹן**, *your peace, welfare*; comp. of m. n. **שָׁלַם**, i. q. Hebr. **שָׁלוֹם**, and suff. of 2 m. plur.

447. **יִשְׁגָּא**, *be multiplied, increased*; 3 m. sing. fut. Pehal from **שָׁגָא**, i. q. Hebr. **שָׁגָא**, No. 27. Another reading is **יִסְגָּא**, from the cogn. **סָגָא**.

* The three first verses of the fourth chapter are in many copies of the original a portion of the third chapter. As these verses have no connexion with the narrative in the third chapter, and plainly relate to what follows, the division of chapters adopted in the English Version is to be preferred to the other. To obviate any difficulty as to reference, the numbers, according to both divisions of chapters, are prefixed to each verse.

448.—Ver. 2 (III. 32). *אֲתָרִיא*, *the signs, portents*; emph. plur. of c. n. *אֲתָר*, i. q. Hebr. *אוֹת*. Plur. abs. *אֲתָרִין*. With suff. of 3 m. sing. *אֲתָרוֹהִי*. The root is *אָרָה*, *to mark, designate*.

449. *וְתִמְהוֹתָא*, *and the wonders*; emph. plur. of m. n. *תִּמְהָה*. Plur. abs. *תִּמְהִין*. With suff. of 3 m. plur., *תִּמְהוֹהִי*. To the verb *תִּמַּה*, *to wonder* in Hebr., corresponds in Chald. *תִּמַּה*, same sign., see No. 406, the labials *מ* and *נ* being interchanged.

450. *שָׁפֵר*, *it seemed good*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. *שָׁפַר*. The primary notion of the verb is that of being *polished, bright, and beautiful*. 3 m. fut. Pehal, *יִשְׁפֹּר*.

451.—Ver. 3 (III. 33). *כִּמָּה*, *how (great)*; comp of *כֵּן*, and interrog. *מָה*, *what?*

452. *רַבְרָבִין*, *great*; plur. of adj. *רַבְרַב*: see No. 48. The signification is intensified in the reduplicated form.

453. *תִּמְקִיף*, *mighty*; plur. of adj. *תִּמְקִיף*, No. 255.

454. *וְשִׁלְטָנְהָ*, *and his dominion*; comp. of conj., m. n. *שִׁלְטָן*, derived from *שָׁלַט*, No. 243, and suff. of 3 m. sing. With suff. of 3 m. plur. *שִׁלְטָנְהוֹן*.

455. *דָּר*, *generation, age*; m. n., i. q. Hebr. *דֹּר*.

456.—Ver. 4 (1). *נְשָׁלָה*, (*was*) *secure*; 2 part. Pehal, from *נָשַׁלָה*, i. q. Hebr. *נָשַׁלָה*, *to be safe, secure*.

457. *וְרַעְנָן*, *and flourishing*; comp. of conj. and. adj. *רַעְנָן*, i. q. Hebr. *רַעְנָן*, literally, *green, putting forth leaves*. Theod., *εὐθαλῶν ἐπὶ τοῦ θρόνου μου*.

458. *בְּהֵיכְלִי*, *in my palace*; comp. of prep. *בְּ*, m. n. *הֵיכַל*, i. q. Hebr. *הֵיכַל*, *a palace, also a temple*, and suff. of 1 sing. Emph. *הֵיכְלָא*. *הֵיכַל*, perhaps, is derived from *יָכַל*, *to be powerful*, and thence *to be great, or capacious*.

459. Ver. 5 (2). *וַיִּדְחַלְנִי*, *and it terrified me*; comp. of conj., 3 m. sing. fut. Pehal of *דָּחַל*, No. 198, and suff. of 1 sing. *נִי*. The fut. of the verb, *יִדְחַל*, becomes before the suff. *יִדְחַל*, Gr. (67); and the syllable *נִי* is introduced between the verb and the suff., Gr. (69). The use of the fut. for the pret. here is to be remarked. This usage is very rare in the Chaldee.

460. *וְתִרְהִין*, *and the thoughts*; comp. of conj., and plur. of m. n. *תִּרְהָר*, *a thought*. The deriv. is *תִּרְהָר*, *to think*, a Palpel form, from *תִּרַּר*, unus. in Pehal. The verb is generally regarded as cogn. to *תָּרָה*,

the sense being *to conceive* in the mind; but Fürst thinks that it means properly to perceive by the sense of hearing, and he regards the stem קר as cogn. to the Lat. *aur-is*, the Germ. *hör-en*, and the Eng. *hear*.

461. יִבְהַלֵּנִי, *made me afraid*; comp. of 3 m. plur. fut. Pahal of בָּהַל, No. 156, and suff. of 1 sing. With suff. of 3 m. sing. יִבְהַלֶּנָּה. With suff. of 2 m. sing. יִבְהַלֶּנּוּ. It is doubtful whether הִרְהוֹרִין, as well as חֲזוֹנִי, is to be regarded as the nominative to the verb. The great distinctive accent of the word מִשְׁכְּבִי shows that the Masorets regarded this word as terminating a clause, and supposed the verb subst. to be understood, "And thoughts (were) upon my bed." "(I had) thoughts or reflections on my bed." This seems also to have been the view of Theod., whose rendering, however, is not literal.

462.—Ver. 6 (3). לְהַנְעִלָהּ, *to bring in*; comp. of prep., and infin. Aphel of עָלָל: see No. 155.

463.—Ver. 7 (4). עָלִין, *entered*; m. plur. of 1 part. Pehal of עָלָל. It should be pointed עָלִין. The marginal note indicates that the second ל should be omitted. The word would then be עֲלִין, a contracted form of the participle. The 3 m. sing. pret. Pehal עָל occurs in the following verse.

464. קִדְמֵיהוֹן, *before them*; comp. of prep. קִדְמָה, No. 29, and suff. of 3 m. plur.

465.—Ver. 8 (5). אַחֲרֵין, *the last*; adj., comp. of אַחֲרֵ and הֵן. Some regard the word as a subst. with an old plur. termination. According to the marginal note, the י should be omitted. עֵד-אַחֲרֵין, *at the last*. Theod. has εως οὗ ἔτερος, having apparently read the word, not אַחֲרֵן, but אַחֲרֵן, *another*.

466. בְּשֵׁם, *as the name*; comp. of conj. בְּ, and m. n. שֵׁם: see No. 122.

467. קִדְוִישׁ, *holy*; plur. of adj. קִדְיִשׁ, i. q. Hebr. קִדְוִשׁ.

468. אֶמַרְתָּ, *I told*; 1 sing. pret. Pehal of אָמַר, No. 4.

469.—Ver. 9 (6). יָדַעַת, *I know*; 1 sing. pret. Pehal, from יָדַע, No. 17.

470. אֲנִים, *troubles, gives trouble*; 1 part. Pehal of אָנַם, i. q. Hebr. אָנַם. In the only place where the verb occurs, Esth. i. 8, it means, *to compel*, from which sense that of *trouble, annoyance*, naturally flowed. Theod. renders more strongly than the original, καὶ πάν μυστήριον οὐκ ἀδυνατεῖ σοι.

471. אֵילָן, *a tree*; m. n. The Hebr. אֵילָן means specially the oak. The Chald. word is general. Emph. אֵילָנָא.

472.—Ver. 11 (8). רָבָה, *grew, became great*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. רָבָה.

473. וְרַתְקָה, *and was strong*; comp. of conj., and 3 m. sing. pret. Pehal of רַתְקָה, or רַתְקָה; see No. 235.

474. וְנִמְטָא, *extended to, reached to*; 3 m. sing. fut. Pehal of מְטָא. This verb represents in Chald. the Hebr. מָצָה, which is used in the same sense.

475. וְנִחְזִיתָהּ, *and the sight thereof*; comp. of conj., the f. n. נִחְזִיתָהּ, derived from נִחְזֶה, No. 44, and suff. of 3 m. sing.

476. לְסוֹף, *to the end*; comp. of prep. לְ, and m. n., derived from סוֹף, *to be finished*. Emph. סוֹפָא, vi. 26.

477.—Ver. 12 (9). עֲפִיָּה, *its foliage*; comp. of m. n. עֲפִי, i. q. Hebr. עָפָא, from which, according to analogy, the noun would be derived, is not in use. The cogn. עוֹף means, *to cover*; and the primary meaning of the noun may be, that which covers, spreads a shade.

478. נְשִׁפֵּיר, *beautiful*; adj., derived from נִשְׁפֵּר, No. 450.

479. וְנִאֲבִיָּה, *and its fruit*; comp. of conj., m. n. נִאֲב, and suff. of 3 m. sing. According to analogy, the word would be נִאֲבִיָּה, but, as is usual in Chald., the Dagh. forte is resolved into נ. The theme is נִאֲבֵב, unus. in Hebr., but of which the Pehal in Chald. signifies to bear fruit.

480. וּמְזוֹן, *and food*; comp. of conj., and m. n. מְזוֹן, i. q. Hebr. The derivation is זוֹן, *to feed*, unus. in Pehal, of which the 3 m. sing. fut. Ithpehal, יִתְזוֹן, occurs in this verse.

481. תַּחְתּוֹתָיָהּ, *under it*; comp. of prep. תַּחַת, same as Hebr. תַּחַת, and suff. of 3 m. sing.

482. תַּמְלִיל, *took shelter*; 3 f. sing. fut. Aphel, from טָלַל, i. q. Hebr. טָלַל, *to overshadow*.

483. וּבְעִנְפֹתָיָהּ, *and in its branches*; comp. of conj., prep. בְּ, plur. of m. n. עִנְפָּה, i. q. Hebr. עֲנָף, and suff. of 3 m. sing. The root, עֲנָף, is unus. in Hebr. or Chald., but is probably cogn. to עוֹף, *to cover*, see No. 477.

484. יִדְרוֹן, *dwelt*. The marginal note, יִתִּיר, denotes that the ו should be omitted. The word would then be יִדְרֶן, 3 f. plur. fut. Pehal, from דָּרָה. The word in the text should be pointed, יִדְרוֹן, the masc. The noun צִפְרִין is common, so that either reading is admissible.

485. צִפְרֵי, *birds*; constr. plur. of c. n. צִפֵּר, i. q. Hebr. צִפּוֹר. Plur. abs. with conj. בְּ, בְּצִפְרֵין, ver. 33 (30). Plur. emph. with conj., וּבְצִפְרֵיָא, ver. 14 (11).

486.—Ver. 13 (10). עֵיר, *a watcher*; m. n., derived from עָוַר, *to be watchful*. The plur. abs., עֵירִין, occurs ver. 17 (14). Such is the common interpretation of this word, by which one of the angelic host is plainly designated. In accordance with this view of the meaning of the word, the ancient Fathers of the Church designated angels ἐρηγγελόφοι. Theod. does not translate the word, ἰδὼν εἶπ καὶ ἄγιος, κ. τ. λ. According to another view, the word is the same as צִיר, *a messenger*, ע and צ being sometimes interchanged in Chald. עֵיר then would be synonymous with מְלִאָךְ. From עֵיר, perhaps, came the name of Iris, the *messenger* of the gods in Grecian theology.

487. וְקֹדִישׁ, *and an holy one*, or, *and (he too) holy*; comp. of conj., and adj. קֹדִישׁ, No. 467. Some think there is here a hendyadis, עֵיר וְקֹדִישׁ, *a holy sentinel*, or *a holy angel*.

488. בָּחַת, *descended*; 1 part. Pehal (see Gr. (39)), from בָּחַת, i. q. Hebr. בָּחַת.

489.—Ver. 14 (11). גָּדוּ, *cut ye down*; 2 m. plur. imper. Pehal, from גָּדַד, i. q. Hebr. גָּדַד, *to cut*.

490. וְקֹצֵצוּ, *and lop ye off*; comp. of conj. and 2 m. plur. imper. Pahal, from קֹצֵץ, i. q. Hebr. קֹצֵץ, *to lop off*.

491. אֶתְרוּ, *shake ye off*; 2 m. plur. imper. Aphel, from אֶתַר, i. q. Hebr. אֶתַר. The word is evidently onomatopoeitic, like τρέω and τρέμω.

492. וּבְדִרוּ, *and scatter ye*; comp. of conj. and 2 m. plur. imper. Pahal, from בָּדַד, i. q. Hebr. בָּדַד, *to scatter*.

493. הִתְנַדּוּ, *let (the beasts) flee*; 3 f. sing. fut. Pehal, from נָדַד, i. q. Hebr. נָדַד. The fut. is used imperatively.

494.—Ver. 15 (12). עֵקֶר, *the stock*, or *trunk of*; constr. of m. n. עֵקֶר, i. q. Hebr. עֵקֶר.

495. אֲשֶׁר־שׁוּתֵי, *his roots*; comp. of plur. of m. n. אֲשֶׁר־שׁוּתֵי, i. q. Hebr.

496. אֲשַׁבְּקוּ, *leave ye*; 2 m. plur. imper. Pehal, from אֲשַׁבַּק, *to leave*. Infin. Pehal with prep. לְ, לְמִשְׁבַּק.

497. וּבִאֲסוּרִי, *and with a chain*; comp. of conj., prep. ב, and m. n. אֲסוּרִי, i. q. Hebr. אֲסוּרִי, derived from אָסַר, *to bind*. A verb, as וְהִתְאַסַּר, *let him be bound*, may be here supplied. The sudden transition here from the figurative to the literal mode of expression is to be observed. The binding with iron and brass, together with all that follows, is applicable, not to the tree in the vision, but to the king.

498. בְּדֶרֶאֱאָ, *in the tender grass*; comp. of conj., and emph. of דֶּרֶאֱאָ,

i. q. Hebr. דָּשָׁא, *the tender herb*, Gr. χλόη. In some copies the word is read בְּדָתָא.

499. וּבִטָּל, *and with the dew*; comp. of conj., prep. בְּ, and m. n. טָל, i. q. Hebr., derived from the unus. טָלַל, *to moisten*.

500. וַיִּצְטַבֵּעַ, *let him be wetted*; 3 m. sing. fut. Ithpahal, derived from צָבַע, i. q. Hebr. צָבַע, *to dip, immerse*. Cogn. Hebr. טָבַע

501. חֶלְקָהּ, *his portion*; comp. of m. n. חֶלֶק, i. q. Hebr. חֶלֶק, and suff. of 3 m. sing.

502. בְּעֵשֶׂב, *in the grass*; comp. of prep. בְּ, and m. n. עֵשֶׂב, i. q. Hebr. עֵשֶׂב. Emph. form with conj. וַעֲשֶׂבֶת.

503.—Ver. 16 (13). מִן־אֲנִישָׁא, *from (the heart of) man*. לִבָּ must be supplied from the previous לִבָּהּ. The marginal note indicates that the ו in אֲנִישָׁא, which is the emph. of אֲנִישָׁ, should be omitted. The Kethibh should be pointed אֲנִישָׁ.

504. יִשְׁפֹּן, *they shall change*; 3 m. plur. fut. Pahel, from שָׁפַן, No. 54. The plur. of the act. voice is used impersonally. Translate, “his heart shall be changed,” or, “let his heart be changed.”

505. יִתְּיָהּ, *shall be given*; 3 m. sing. fut. Ithpehal, from יָתַב, No. 131.

506. עֲדָנִין, *times, i. e. years*; plur. of m. n. עָדָן, No. 39. Here, and in verses 20, 22, 29, and vii. 25, it is generally supposed that עֲדָנִין means *years*. Hävernicks, however, contends that the indefinite term עָדָן cannot signify a year, unless the context implies this. He thinks that the word is employed here by Nebuchadnezzar, as it naturally would be by a Chaldean, in an astrological sense, denoting a certain period marked by the stars, as important in some way; and he compares the use of *tempus* in Latin:—

“ignorat quid sidus triste minetur

Saturni, quo læta Venus se proferat astro,

Qui mensis damnis, quæ dentur tempora lucro.”

Juv., Sat. vi. 568–70.

The number *seven* he regards merely as a round number, used on account of its mystic import.

507. חֲלִפּוֹן, *shall pass*; 3 m. plur. fut. Pehal, from חָלַף, i. q. Hebr. חָלַף.

508.—Ver. 17 (14). בְּגִזְרָתָא, *by the decree of*; comp. of prep. בְּ, and constr. of f. n. גִּזְרָה. The noun is derived from גָּזַר, *to cut*, and hence

to decide, decree: see No. 167. The decree of the watchers (angels, see No. 483) signifies the decree made by the Almighty surrounded by the heavenly host. Comp. Job, i. 6, I. Kings, xxii. 19. The idea of its being executed by the angels, His ministers, may also be implied.

509. וַיִּמְצֹא, and (by) the edict; comp. of conj., and m. n. מִצְאָה, derived from מָצָא, No. 4. The prep. בְּ may be understood. Another reading is וַיִּבְרָא.

510. שְׂאֵלָה, the matter, affair; emph. of f. n. שְׂאֵלָה, properly a question, derived from שָׁאל, i. q. Hebr. שָׁאַל, and thence any subject of inquiry, or matter. Some regard מִצְאָה as the predicate of the proposition of which this word is the subject: "And this decree, or this matter, is the sentence of the holy ones," καὶ ῥῆμα ἀγίων τοῦ ἐπερώτημα, Theod.; but the other rendering, according to which this clause is the exact parallel of the previous one, is to be preferred. Hävernicks, closely connecting the second of the parallel clauses with that which follows, thus explains the whole sentence:—"This matter is by the decree of the angels, and in the sentence of the holy ones is the demand (i. e. it is designed or required) that the living may know," &c.

511. יִדְעוּ, they may know; 3 m. plur. fut. Pehal of יָדַע: see Nos. 17 and 55. 2 m. sing. fut. יִתְּנֶה.

512. יִצְבֹּא, he may wish; 3 m. fut. Pehal, from צָבָא, i. q. Hebr. צָבָה, to will, wish. 1 part. Pehal, צָבִיב, v. 19.

513. יִתְּנָה, he will give it; comp. of 3 m. sing. fut. Pehal of נָתַן, and suff. of 3 f. sing., with the inserted נ־.

514. וַיִּשְׁפַּל, and the mean one, or, the meanest, see Gr. (200); comp. of conj. and adj., שָׁפַל, mean, base. The root is שָׁפַל, i. q. Hebr. שָׁפַל, to be depressed.

515. עָלֶיהָ, over it. The Keri is עָלֶיהָ. The Kethibh should be pointed עָלֶיהָ; but the pron. should be fem., agreeing with מַלְכוּתָהּ.

Ver. 18 (15). דָּרָה חֲלֵמָה וְגו'. This should be rendered, according to Rosenm.—"This I saw as a dream," or, "in a dream," and not as in the E. V.—"This dream I have seen." The latter construction, he thinks, is forbidden by the position of the pron. דָּרָה: see, however, No. 378. The accentuation is in favour of Rosenmüller's view.]

516. פְּשָׂרָא, The interpretation thereof. The suff. of 3 m. sing. here occurs in an unusual form, פְּשָׂ, instead of פֶּשֶׁ: see Gr. (127). This is noticed by the Masorets, who also give another reading, פְּשָׂרָא, the emph. form of the noun.

517.—Ver. 19 (16). אֲשַׁתּוֹמָם, *was astonished*; 3 m. sing. pret. Ithpohal, from שָׁמַם, i. q. Hebr. שָׁמַם, *to be astonished*. Theod. renders the word by ἀπηχεώθη, *was speechless*, which agrees well with its primary sense. Compare the cognate roots דָּמַם and הָיוּ.

518. פְּשַׁעָה חֲדָה, comp. of part. פָּ, and f. n. שָׁעָה, No. 348. פְּשַׁעָה חֲדָה, *about an hour, or, for a short time*. As the definite application of the word שָׁעָה, to signify an hour, was, probably, of later origin, the second interpretation is to be preferred. Theod., however, has ὥσεὶ ὥραν μίαν.

519. יִבְחַלְךָ (let it not) trouble thee; comp. of 3 m. sing. fut. Pahel of בָּהַל, No. 156, and suff. of 2 m. sing. The fut. is used for the imper. after the neg. אַל: see Gr. (233).

520. מָרָאִי, *my lord*; comp. of m. n. מָרָא, and suff. of 1 sing. It should be pointed, מָרָאִי. The vowels are those of the Keri, מָרִי, מָרָ, being another form of the noun: see No. 292.

521. לְשֹׂנְאֶיךָ, *to thy haters, to them that hate thee*; comp. of prep. לְ, the plur. of 1 part. Pehal of שָׂנֵא, i. q. Hebr. שָׂנֵא, and suff. of 2 m. sing. There is another reading, לְשֹׂנְאָה, in which the pointing is anomalous. According to the Keri, the י of the suff. should be omitted.

522. לְעֹצְרֶיךָ, *to thy enemies*; comp. of prep., plur. of m. n. עָר, i. q. Hebr., and suff. of 2 m. sing. The theme of עָר is עִיר, *to burn with anger*.

523.—Ver. 21 (18). יִשְׁכְּנוּ, *dwelt*; 3 f. plur. fut. Pehal, from שָׁכַן, i. q. Hebr. שָׁכַן. This word here is synonymous with יִדְרֹן, ver. 12, and יִתְדֹר here is in place of הַמָּלִל in the same verse.

524.—Ver. 22 (19). רָבִית, *thou art become great*; 2 m. sing. pret. Pehal of רָבָא, No. 472. The Keri anomalously rejects the י. The Kethibh should be pointed רָבִית: see Gr. (92) and (93). 3 f. sing. רָבַת.

525. וְהִתְקַבַּת, *and thou art become strong*; comp. of conj., and 3 m. sing. Pehal of הִתְקַבָּה, No. 235.

526. וְהִרְבִּיתָ, *and thy greatness*; comp. of conj., f. n. רָבִי, derived from רָבָא, and suff. of 2 m. sing. The abs. form, with the conj., וְרָבִי, occurs ver. 36 (33); and the emph. form, with the conj., וְהִרְבִּיתָ, v. 18.

527. וּמָטַת, *and has extended*; comp. of conj. and 3 f. sing. of מָטָה, No. 474.

528.—Ver. 23 (20). וְהִחְבִּילֶיהָ, *and destroy it*; comp. of conj., 2 m. plur. imper. Pahel of חָבַל, see No. 414, and suff. of 3 m. sing.

529.—Ver. 25 (22). מְרִידִין, *they shall thrust*; plur. of 1 part. Pehal of מְרִד, i. q. Hebr. מָרַד, *to thrust*. Comp. Latin *trudo*, which has the same radicals. This and the other active plurals in the verse are used impersonally. 2 part. מְרִיד, ver. 30 (27).

530. מְדָרָה, *thy dwelling*; comp. of m. n. מְדוֹר, derived from דוּר, No. 484, and suff. of 2 m. sing. With suff. of 3 m. sing., מְדָרָה.

531. כְּתוֹרִין, *as oxen*; comp. of part. כָּ, and plur. of m. n. תוֹר, i. q. Hebr. שוֹר. The Greek ταύρος is plainly cognate.

532. יַמְעַמּוּן, *they will make (thee) eat*; 3 m. plur. fut. Pehal, from טָעַם: see No. 95. With suff. of 3 m. sing., יַמְעַמּוּנָה, v. 21.

533. מַצְבִּיעִין, *they shall wet (thee)*; plur. of 1 part. Pehal of צָבַע, No. 500.

534.—Ver. 26 (23). הַיָּמָא, *secure*; fem. of adj. יָמָא, derived from the Pehal of קָוָה: see No. 130. Masc. with conj., יָקָוָה, vi. 26.

535. שְׁלִיטָן, (*are*) *rulers, bear rule*; plur. of adj. שְׁלִיט, No. 64, written defectively for שְׁלִיטִין. According to the form of expression here used, the *heavens* mean God who dwelleth in the heavens. Theodotion renders the last clause of this verse ἀφ' ἧς αὐτοὶ ἐξουσίαν ἔχουσιν ἐπὶ πάντων. In his copy probably שְׁלִיטִין was written defectively both in the final and in the penultimate syllable, and he understood it to be the sing. n. שְׁלִיטָן, *dominion*.

536.—Ver. 27 (24). מְלָכִי, *my counsel*; comp. of m. n. מְלָה, *counsel*, and suff. of 1 sing. The theme of מְלָה is מָלָה, i. q. Hebr. מָלַךְ, *to reign*, and also *to counsel*.

537. יִשְׁפֹּר, *let (my counsel) be pleasing*; 3 f. sing. fut. Pehal of שָׁפַר, No. 450.

538. וְחַטִּיָּה, *and thy sins*; comp. of conj., plur. of m. n. חַטִּי, and suff. of 2 m. sing. The derivation of חַטִּי is חָטָא, i. q. Hebr. חָטָא.

539. בְּצִדְקָה, *by righteousness, or by alms-giving*; comp. of prep. בְּ, and f. n. צִדְקָה. This noun, i. q. Hebr. צִדְקָה, is used to signify *beneficence, alms-giving*, in Chald. writers, and the Hebr. צִדְקָה in the Old Test. is often rendered ελεημοσύνη by the LXX. However, the opposition between צִדְקָה here and the general word, חַטִּיָּה, is adverse to the restricted sense of the former word.

540. פָּרַק, *break off*; 2 m. sing. imper. Pehal, from פָּרַק, i. q. Hebr. פָּרַק. To *break off*, and thus to *get deliverance from*, is the proper sense of the verb, and from this sense comes that of *getting redemption from, re-*

deeming, which it commonly has in the Chald. paraphrases, being employed to explain the Hebr. verb פָּדָה, *to redeem*, of which, however, it is to be remarked, that the primary sense is the same, involving the idea of *breaking* or *cutting*. Theodotion's rendering is τὰς ἀμαρτίας σου ἐν ἐλεημοσύναις λύτρωσαι. As, however, פָּדָה, in the sense of redeeming, has the accus. of the person followed by מִן, it is better to understand the verb in the sense of breaking off, as in the E. V., the meaning being, "break off from, abandon the practice of sin, and substitute for it righteousness." From this, the natural interpretation of the passage, we see that it gives no support to the inferences deduced from it by Jewish and Roman Catholic writers as to the efficacy of works.

541. נִצְוִיָּתָהּ, *and thine iniquities*; comp. of conj., plur. of f. n. עֲוִיָּה, i. q. Hebr. עֲוֹן, and suff. of 2 m. sing. The plur. עֲוִיָּתָהּ only is found in the Biblical Chaldee. The sing. occurs in the Targums.

542. בְּמִחוּן, *by being merciful to*; comp. of prep. בְּ, and infin. Pehal of חָנַן, i. q. Hebr. חָנָן.

543. עֲנִיָּו, *the afflicted, oppressed*; plur. of עֲנִיָּה, 2 part. Pehal of עָנָה, i. q. Hebr. עָנָה.

544. אֶרְפָּא, *a lengthening*; f. n. derived from אָרַךְ, i. q. Hebr. אָרַךְ, *to extend*. Some understand it to mean here *long-suffering*; others, as in margin of E. V., *healing*, regarding the word as synonymous with the Hebr. אֶרְפָּא, which means literally a *long* bandage. See under next word.

545. לְשָׁלוֹתָהּ, *to thy tranquillity*; comp. of prep. לְ, f. n. שָׁלוֹה, *tranquillity, security*, i. q. Hebr. שָׁלוֹה, and suff. of 2 m. sing. Some understand this word to mean iniquity, connecting it with שָׁלָה (see No. 440), and assigning to אֶרְפָּא the second interpretation mentioned above, thus explain the whole clause, "if perchance long suffering be shown to thy transgression." Thus Theod., ἥσως ἔσται μακρόθυμος τοῖς παραπτώμασί σου ὁ Θεός. Another interpretation is that in the margin of the E. V., "if it may be a healing of thine error." The rendering in the text of the E. V. is to be preferred to either of these: "if it may be a lengthening of thy tranquillity." שָׁלוֹה is, doubtless, the same as the Hebr. שָׁלוֹה, and אֶרְפָּא in vii. 12, means *a prolonged time*.

546.—Ver. 29 (26). לְקִצָּת, *at the end of*; comp. of prep. לְ, and constr. of f. n. קִצָּת, No. 266. With conj. וּלְקִצָּת, ver. 34 (31).

547. יָרַח, *months*; plur. of m. n. יָרַח, i. q. Hebr. יָרַח, *a lunar month*.

548. תְּרֵי־עֶשֶׂר, *twelve*. תְּרִי is the constr. of m. form of num. n. תְּרִין, i. q. Hebr. שְׁנַיִם: see Gr. (163). See also Gr. (202).

549. מְהִלָּה, *walking*; 1 part. Pahal, from הִלָּה. עַל־הַיֵּכָל means, not "in the palace," as in the text of E. V., but, as in the margin, "upon," that is, "on the roof of the palace," the roof of the house being a common place of resort in the East. Comp. II. Sam. xi. 2.

550.—Ver. 30 (27). דָּאֵהִיא, *this*; דָּא, demonstr. pron., i. q. Hebr. זֹאת. דָּאֵהִיא is equivalent to *this present, this before me, hoc ipsum*.

551. רַבָּתָא, *the great*; emph. of fem. of adj. רַב: see No. 63.

552. בְּנִיתָהּ, *I have built it*; 1 sing. pret. Pahal of בָּנָא, i. q. Hebr. בָּנָה, with suff. of 3 f. sing. Nebuchadnezzar was not, properly speaking, the *builder* of Babylon, which was founded by Nimrod; but it is common to speak of those who enlarge and ornament cities as the builders of them. Abydenus, quoted by Eusebius, *Præpar. Evang.*, ix. 41, states, on the authority of Megasthenes, that Nebuchadnezzar surrounded Babylon with a triple wall, and otherwise improved the city.

553. לְבֵית, *for a house of*; comp. of prep. לְ, and constr. of m. n. בֵּית, No. 20.

554. בְּתַקָּה, *by the might*; comp. of prep. בְּ, and m. n. תַּקָּה, i. q. תִּלְקָה, No. 235. בְּתַקָּה and בְּתַקָּה are various readings.

555. וְלִיקָר, *and for the honour of*; comp. of conj., prep. לְ, and constr. of m. n. יָקָר, No. 26.

556. הִדְרִי, *my dignity*; comp. of m. n. הִדָּר, i. q. Hebr. הִדָּר, and suff. of 1 sing. Emph. with conj. וְהִדָּרָא. The theme is הִדָּר, i. q. Hebr. הִדָּר, *to honour*.

557.—Ver. 31 (28). עוֹד, *yet*; adv., i. q. Hebr.

558. בְּפִם, *in the mouth*; comp. of prep. בְּ, and m. n. פִּם, *the mouth*, i. q. Hebr. פֶּה. פִּם or פִּים may be contracted from פִּיאִים, from פָּאִים, *to swallow*. In the radical letters of this verb we may discern those of the ultimate root of *πιμελής, opimus, pinguis, &c.*

559.—Ver. 33 (30). מְרִיד, *driven*; 2 part. Pahal of מָרַד, No. 529.

560. יֹאכֵל, *he ate*; 3 m. sing. fut. Pahal of אָכַל, No. 357. The fut. is used for the pret., as in ver. 5 (2).

561. בְּנִשְׁרִין, *like eagles' (feathers)*; comp. of part. נִשַּׁר, and plur. of m. n. נִשַּׁר, *an eagle, or a vulture*. The derivation is נִשַּׁר, *to snatch, carry off*. Before נִשַּׁר, שְׁעָרִים is to be understood, meaning, as applied to eagles,

their plumage. Theod. has $\acute{\omega}\varsigma \lambda\epsilon\acute{\omicron}\nu\tau\omega\nu$, as if he read פִּכְפִּירִין, or he may have supposed that נָשֵׁר meant any animal of prey.

562. וְטַפְרוֹהִי, *and his nails*; comp. of conj., and plur. of m. n. טָפַר, i. q. Hebr. צִפְפָּר.

563.—Ver. 34 (31). עֵינַי, *mine eyes*; comp. of plur. of f. n. עֵין, i. q. Hebr., and suff. of 1 sing. Plur. abs. עֵינַי, constr. עֵינַי; but see Gr. (141).

564. נָטַלְתָּ, *I lifted up*; 1 sing. pret. Pehal of נָטַל, i. q. Hebr. נָטַל. Cogn. to נָטַל are תָּלַל, תָּלַח, τλάω, *tollo*.

565. יָחֹב, *returned*; 3 m. fut. Pehal of חָוַב, No. 93.

566. בֵּרַכְתָּ, *I blessed*; 1 sing. pret. Pahel of בָּרַךְ, No. 120.

567. וְלֹחִי, *and him that liveth*; comp. of conj., part. לֵךְ, and adj. חַי, No. 182.

568. שִׁבַּחְתָּ, *I praised*; 1 sing. pret. Pahel of שָׁבַח, No. 145.

569. וְהִדְרַתָּ, *and I honoured*; 1 sing. pret. Pahel of הִדָּר: see No. 556. 2 m. sing. pret. Pahel הִדְרַתָּ; 1 part. Pahel with conj. וּמְהִדָּר, with Pat-tach in place of Tsere in the last syllable, on account of the ר.

570.—Ver. 35 (32). כֵּלָה, *as nothing*; comp. of prep. כִּי, and the neg. part. לֹא, i. q. לֹא. The Masoretic note indicates that ה stands for א. The use of לֹא or לֹא as a subst., *nothing*, is quite anomalous, but is thought to be supported by the use of לֹא, Job, vi. 21. The reading in the latter passage, however, is doubtful. Michaelis thinks that the word here should be pointed כֵּלָה or כֵּלָא, and then the meaning would be: “and all the inhabitants of the whole earth are numbered by him.” The ordinary reading and interpretation give a far more suitable sense. For a parallel sentiment see Isaiah, xl. 17.

571. חֲשִׁיבִין, *(are) estimated*; plur. of 2 part. Pehal of חָשַׁב, i. q. Hebr. חָשַׁב.

572. וּבְמִצְפֵּיָהּ, *and according to his pleasure*; comp. of conj., particle כִּי, infin. Pehal of צָבָא, No. 512, and suff. of 3 m. sing.

573. עֲבֹד, *he doeth*; 1 part. Pehal of עָבַד, No. 19. 2 m. sing. pret. Pehal עֲבַדְתָּ, in pause עֲבָדְתָּ.

574. בַּחֵיל, *in the army, or host*; comp. of prep. בְּ, and constr. of m. n. חֵיל: see No. 329.

575. יִמְחָא, *will restrain*; 3 m. sing. fut. Pehal of מָחָא, i. q. Hebr. מָחָא, *to strike*: see No. 216. The signification of *restraining*, which the Pehal followed by the prep. בְּ has, may come from the notion of fastening

on, with force and violence, bonds or chains. The same form of expression is found in the Targums, and in Syriac.

Ver. 36 (33). [The clause 'וְלִיקָר מִלְכוּתִי וּגו' is thus rendered by Theod.: καὶ εἰς τὴν τιμὴν τῆς βασιλείας μου ᾗλθον. καὶ ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ. He either understands אֶתְרוֹב in the beginning of the clause from the previous יְתוֹב, and does not render הִדְרִי at all, or for הִדְרִי he read הִדְרָה, supposing it to mean, *I succeeded*. Various modes of explaining the sentence have been proposed. The E. V., which requires nothing to be supplied, seems free from objection].

576. וְרַבְרָבָי, *and my nobles, magnates mei*; comp. of conj., plur. m. n. רַבְרָבָן, unus. in sing., and suff. of 1 sing. רַבְרָבָן is derived from רַב, *great*. With prep. לְ and suff. of 3 m. sing. לְרַבְרָבָנָהּ, v. 1; and with conj. and suff. of 3 m. sing. וְרַבְרָבָנָהּ, v. 2.

577. הִתְקַנַּת, *I was established*; 1 sing. pret. Hophal, from הִתְקַן, i. q. Hebr. תִּקַּן. The Hebr. conjugation Hophal is used for the Chald. Itta-phal, see Gr. (29). The form here is anomalous, in having — in place of — in the final syllable.

578. הוּסַפְתָּ, *was added*; 3 f. sing. pret. Hophal, from יוּסַף, i. q. Hebr. יוּסַף. The compound Sheva under a non-guttural after a long syllable is not uncommon in Chaldee. Another instance occurs, vi. 22, וּסִבֵּר. The same happens in Hebr.: see Ges. Gr. § 10, 2, Rem.

579.—Ver. 37 (34). וּמְרוֹמָם, *and extol*; comp. of conj., and 1 part. Pahal of רוּם, i. q. Hebr.

580. מַעֲבָדֹתָי, *his works*; plur. of m. n. מַעֲבָד, i. q. Hebr. מַעֲשֶׂה, and suff. of 3 m. sing.

581. וְאַרְחָתָהּ, *and his ways*; comp. of conj., plur. of f. n. אֲרָחָא, i. q. Hebr. אֲרָח, and suff. of 3 m. sing. To אֲרָח the root is cogn. the Greek ἄρχομαι. Plur. with suff. of 2 m. sing. אֲרָחָתָהּ v. 23.

582. דִּין, *justice*; m. n., i. q. Hebr.

583. בְּגִוָּה, *in pride*; comp. of prep. בְּ, and f. n. גִּוָּה, i. q. Hebr. גִּוָּה is contracted from גִּוָּאָה, the root being גָּוָה, *to be raised, elated*.

584. לְהַשְׁפִּילָהּ, *to abase, cast down*; comp. of prep. לְ, and infin. Aphel of שָׁפַל: see No. 514.

CHAPTER V.

585.—Ver. 1. בִּלְשַׁזְּזַר, *Belshazzar*; pr. n., which differs only by one letter from the name, בִּלְשַׁזְּזַר, given to Daniel, and probably had the same signification. From vers. 2, 11, 13, 18, 22, it would appear that Belshazzar was the son of Nebuchadnezzar; but this agrees neither with profane history nor with the statements of the prophet Jeremiah, who speaks of Evilmerodach as the successor of Nebuchadnezzar, and who records the prophecy (xxvii. 7) that the Jews and other nations should serve Nebuchadnezzar, and his son, and his son's son, whereas Belshazzar was the last King of Babylon. Nebuchadnezzar, being the grandfather of Belshazzar, may be here spoken of as his father, in the same way that Saul is spoken of as the father of Mephibosheth (II. Sam. ix. 7), though being his grandfather. If we rely on statements of Berosus, adopted by Josephus and Jerome, Belshazzar should be identified with Nabonnedus, a more remote descendant of Nebuchadnezzar; but still there would be a difficulty in reconciling Scripture with profane history, as Berosus states that Nabonnedus was spared by Cyrus. Col. Rawlinson states that he has discovered the true solution of the difficulty in a cuneiform inscription on a clay cylinder, found at Um-queer (the ancient Ur of the Chaldees). His communication will be seen in the "Athenæum" of March 8, 1854.

586. לֶחֶם, *a feast*; c. n., i. q. Hebr. לֶחֶם.

587. אֶלֶף, *a thousand*; also אֶלֶף, num. n., i. q. Hebr. אֶלֶף. Emph. אֶלֶף. Plur. abs. אֶלְפִין, for which we have אֶלְפִים, vii. 10, with the Hebr. termination.

588. חֲמֶרָא, *wine*; emph. of m. n. חֲמֶר, i. q. Hebr. חֲמֶר, derived from חֲמַר, *to ferment*.

589. שָׁתָה, *drank*; 1 part Pehal, from שָׁתָה, i. q. Hebr. שָׁתָה. 3 m. plur. fut. Pehal with conj. וַיִּשְׁתֶּן. Plur. of 1 part. שָׁתִין.

590.—Ver. 2. בְּמִטֶּעַם, *in tasting*, i. e. *as he tasted*, or *drank*; comp. of prep. בְּ, and m. n. מִטֶּעַם, No. 95. Some Jewish commentators, giving מִטֶּעַם its derived sense, maintain that the meaning here is, "he spoke in the counsel of wine," i. e. he spoke under the influence of his cups, or what the wine suggested; but this is forced, and it is better to understand the word in its literal sense. ἐν ᾧ γεύσεται τοῦ οἴνου, Theod.

591. לְמִאֲנִי, *the vessels*; comp. of part. לְ, and מִאֲנִי, constr. plur. of

m. n. **כָּאָן**, which is probably derived from **אָחַז**, *to hold, retain*. Emph. plur. with conj. **וּלְכָאֲנֵיָא**, ver. 23.

592. **הִנֵּפֶהָ**, *brought forth*; 3 m. sing. pret. Aphel, from **נָפַח**, No. 86. 3 m. plur. pret. Aphel **הִנֵּפְקוּ**.

593. **בִּירוּשָׁלַם**, *in Jerusalem*; comp. of prep. **ב**, and pr. n. **יְרוּשָׁלַם**, i. q. Hebr. **יְרוּשָׁלַם**.

594. **נְשָׁגְלָתָהּ**, *his wives*; comp. of plur. of f. n. **נְשָׁגַל**, i. q. Hebr., and suff. of 3 m. sing. Another reading is **נְשָׁגְלָתָהּ**. With suff. of 2 m. sing. **נְשָׁגְלָתָהּ** **נְשָׁגַל** is derived from **נָשַׁל**, *concumbers*.

595. **וּלְחִנְתָּהּ**, *and his concubines*; comp. of conj., plur. of f. n. **לְחִנָּה**, and suff. of 3 m. sing. With conj. and suff. of 2 m. plur. **וּלְחִנְתָּהּ**. The root of **לְחִנָּה** is **לָחַן**, *to be lustful*. Comp. Gr. *λάγνος*.

596.—Ver. 3. **הִיָּתִיו**, *they brought forth*; 3 m. plur. pret. Aphel of **אָתָא**, No. 323.

597. **וְאִשְׁתֵּיו**, *and they drank*; comp. of conj., and **אִשְׁתֵּיו**, 3 m. plur. pret. Pehal of **שָׁתָה**, No. 588, with **א** prosthetic: see Gr. (11).

598.—Ver. 4. **וְשִׁבְחוּ**, *and they praised*; comp. of conj., and 3 m. plur. pret. Pehal of **שָׁבַח**, No. 145.

599. **אֶעֱצָה**, *wood*; emph. of m. n. **אֶעֱצָה**, i. q. Hebr. **עֵץ**, of which it is a softened form, **ע** being changed into **א**, and **צ** into **ע**.

600.—Ver. 5. **בִּנְפָקוּ**, *came forth*. The Keri is **בִּנְפָקָה**, 3 f. plur. Pehal of **בָּפַק**, No. 86. The Kethibh is the masc., and should be pointed **בִּנְפָקוּ**. **אֶצְבָּעוּ** is comm., which accounts for the different readings.

601. **וּכְתַבְּנוּ**, *and wrote*; comp. of conj., and f. plur. of 1 part. Pehal of **כָּתַב**, i. q. Hebr. **כָּתַב**.

602. **נְבִרְשָׁתָהּ**, *the lamp, or the chandelier*; emph. of f. n. **נְבִרְשָׁתָהּ**, derived from the quadrilateral unus. root **נִבְרַשׁ**, *to shine*, comp. of **נִבַּר**=*נִר*, and **אֵשׁ**, *fire*. The verb **נִבְרַשׁ** is used in the Syriac. Buxtorf notices the fanciful derivation of the word given by R. Saadiah, *quasi בֵּר שֹׁמֵתָהּ*, *lychnuchus filius anni*, that is, a lamp burning for a year.

603. **גִּירָא**, *the plaster*; emph. of m. n. **גִּיר**. The root is the unus., **גִּיר**, *to burn*, the plaster being composed of lime which is macerated by combustion.

604. **כְּתֵל**, *the wall*; m. n., i. q. Hebr. **כְּתֵל**, from unus. root, **כְּתַל**, *to compress*, perhaps as being made of compressed clay.

605. **פֶּסֶס**, *the part*; m. n., i. q. Hebr., derived from the root **פָּסַס**. **פֶּסֶס** means literally *the extremity*, and **יָדָא פֶּסֶס** probably means merely *the*

hand. τοὺς ἀστραγάλους τῆς χειρὸς, Theod. Emph. sing. פָּסַף, ver. 24.

606.—Ver. 6. זִוְוָהִי, lit. *his splendours*; comp. of plur. of m. n. זִוּי, No. 193, and suff. of 3 m. sing. With conj. and suff. of 2 m. sing. וְזִוְוָהִי, ver. 10. The word refers to the king's bright and cheerful countenance. ἡ μορφὴ, Theod. מִלְפָּא is a nom. abs.

607. שִׁנּוּהִי, *were changed in him*; comp. of 3 m. plur. pret. Pehal of שָׁנָא, No. 54, and suff. of 3 m. sing. The use of the suffix with the neuter verb is to be remarked. The same idea is expressed differently, ver. 9, שִׁנּוּ עֲלוּהוּ, where שִׁנּוּ is the plur. of 1 part. Pehal.

608. וְקִטְרִי, *and the ligaments of*; comp. of conj., and constr. plur. of m. n. קִטֵּר, *a knot or ligament*, and also figuratively, *a knotty or perplexing question*: see verses 12, 16. Plur. abs. קִטְרִין. The root is קָטַר, i. q. Hebr. קָשַׁר, *to bind*, in which word are seen the two first radicals of the Latin *catena*.

609. חֲרָצֶה, *his loins*; comp. of m. n. חָרַץ, and suff. of 3 m. sing. חָרַץ is i. q. as sing. of Hebr. חָלָצִים, ל and ר being interchanged, and is used by Onkelos to render the Hebr. מְתַנִּים.

610. מְשַׁתְּרִין, *were loosed*; m. plur. of part. Ithpahal of שָׁרַא, No. 141.

611. וְאַרְפָּכְתָּהּ, *and his knees*; comp. of conj., plur. of f. n. אֲרַפְכָּה, and suff. of 3 m. sing. אֲרַפְכָּה is written in the Targums רְכוּבָה, without the prosthetic א; and רְכוּבָה, by a transposition of letters, is formed from בְּרָכָה, i. q. Hebr. בְּרַכִּים. The suff. is that of the sing. form: see Gr. (131).

612. בָּקָשָׁן, *struck*; fem. plur. of 1 part. Pehal of בָּקַשׁ, *to knock or strike*. The Hebr. בָּקַשׁ signifies, *to cast a noose over, ensnare*. דָּא לְדָא, *this against that, against one another*. τὰ γόνατα αὐτοῦ συνεκροτοῦντο, Theod.

613.—Ver. 7. יִקְרָה, *shall read*; 3 m. fut. Pehal. from קָרָא, No. 328. 1 sing. אֶקְרָה. 3 m. plur. יִקְרִין. Infin. Pehal with prep. לְ, לְמִקְרָא. The sense of *reading, reciting*, which this verb has, is secondary, the primary sense being, *to cry, or speak aloud*.

614. בְּתָבָה, *writing*; f. n., derived from פָּתַח, i. q. Hebr. פִּתְבָּה, *to write*. With conj. וּבְתָבָא, ver. 24.

615. יוֹחֲפֵנִי, *will show me*; 3 m. sing. fut. Pahel of יָחַף, No. 8, with suff. of 1 sing.

616. אֲרֻגָּנִי, *purple raiment*; emph. of m. n. אֲרֻגָּן, i. q. Hebr. אֲרָגְמָן,

for which the Chald. form is used, II. Chron. ii. 6. The origin of the word is uncertain.

617. יִלְבַּשׁ, *shall put on*; 3 m. fut. Pehal, from לָבַשׁ, i. q. Hebr. לָבַשׁ. 2 m. sing. fut. תִּלְבַּשׁ. The vowel of the final syllable is —, which is common in intransitive verbs.

618. הַמְּנוּכָא, *and a collar*; comp. of conj., and emph. of m. n. הַמְּנוּיָה, *a collar or necklace*. Gr. *μανίακῆς*. The vowels are those of the Keri הַמְּנוּיָה. Another reading is הַמְּנוּכָא. The word is the same as the Syriac סַמְנוּכָא, by which רִבִּיד is rendered, Gen. xli. 42. The ה is prosthetic, and the final syllable יָה marks the diminutive. The root מן is probably connected with the Greek *μήν*, indicating the crescent-like shape of the ornament. The radical letters are found in the Latin *monile*, as well as in the Greek *μανίακῆς*.

619. צְנוּרָה, *his neck*; comp. of m. n. צְנוּרָר, i. q. Hebr. צְנוּרָר, and suff. of 3 m. sing. With suff. of 2 m. sing. צְנוּרָרָה.

620. תְּלִיתִי, *and (as) third*; comp. of conj., and ord. adj. תְּלִיתִי, derived from תִּלְתַּת, i. q. Hebr. שְׁלֹשׁ. As the common form of the ord. is תְּלִיתִי, and as in the Targums תְּלִיתִי, the emph. of תְּלִיתִי, which in verses 16, 29, stands for תְּלִיתִי here, means the third part, Michaelis thinks the correct interpretation here may be, “and he shall rule over the third part in my kingdom.” The principal objection to this is, that שְׁלֹשׁ is always followed by either עַל or בְּ. *τρίτος ἐν τῇ βασιλείᾳ μου ἄρξει*, Theod. The king’s son was second to him in rank and power, and next to the son, or third, was the chief satrap. Hävernicks thinks that the form of the ordinal here used is to be distinguished from the common form, and has a peculiar and definite sense, referring to *descent*, or *employment* (here, of course, to the latter). The use by the writer of the common form of the ordinal, תְּלִיתִי, ii. 39, is some confirmation of Hävernicks’s opinion.

621.—Ver. 9. מְתַבְּחַל, (*was*) *troubled*; part. Ithpahal, from בָּחַל, No. 156.

622. מִשְׁתַּבְּשִׁין, (*were*) *astonished*; plur. of part. Ithpahal, from שָׁבַשׁ, unus. in Pehal, properly, *to interweave*; and hence, in Pahal, *to perplex*.

623.—Ver. 10. מְלִכְתָּה, *the queen*; emph. of f. n. מְלִכָּה, i. q. Hebr. The queen here means the queen-mother. The wives of Belshazzar were present at the feast, ver. 2.

624. מִשְׁתַּתֵּיה, *drinking, banqueting*; emph. of f. n. מִשְׁתַּתֵּיה, i. q. Hebr., derived from שָׁתָה, No. 589.

625. *עָלָלָהּ*, *entered*; 3 f. pret. Pehal of *עָלַל*, No. 101. The second *ל* is superfluous, as is indicated in the marg. note.

626.—Ver. 11. *בְּהִירוֹ*, *light, illumination*; f. n., derived from *נָהַר*, *to shine*.

627. *וְשִׁבְלָתָנִי*, *and wisdom*; comp. of conj., and f. n. *שִׁבְלָתָנִי*, derived from *שָׁבַל*, *to behold, consider*.

[The nominatives *וּמִלְפָּא וְגו'*, are to be taken absolutely, “and as to the king thy ancestor Nebuchadnezzar.” This, on account of the accentuation, is better than to suppose an *ἐπαναδάλγησις*, as in the Vulgate and E. V. Theod. does not appear to have noticed the repetition of the nominatives.]

628.—Ver. 12. *מִפְשָׁר*, *an interpreter*; 1 part. Pehal of *פָּשַׁר*: see No. 7. Infin. Pehal with prep. *לְ*, *לְמִפְשָׁר*.

629. *וְאֶחָדָיָהּ*, *and showing of, discovery of*; comp. of conj., and constr. of f. n. *אֶחָדָיָהּ*, which is properly the infin. Aphel of *חָדָה*, No. 8.

630. *אֶחָדָיו*, *enigmas, difficult questions*; plur. of f. n. *אֶחָדָה*, i. q. Hebr. *חִידָה*, the *א* being prosthetic. The Hebr. verb *חָדַד* signifies, *to propose an enigma or parable*. The noun may be derived from this verb, or the verb is perhaps a denom., and the noun may be written *חִידָה* for *חִידָה*, from the root *חָדַד*, *to be sharp*; signifying literally, *an acute or ingenious saying*. Others regard the noun as properly the 2 part. Pehal, from *אָחַד*, *to hold*, and hence, *to keep secret*. This was the view of Theod., who renders the word *κρατούμενα*.

631. *וּמִשְׁרָא*, *and of one who solves*; comp. of conj., and 1 part. Pehal of *שָׁרָא*, or *שָׁרָא*, No. 141. Infin. Pehal with prep. *לְ*, *לְמִשְׁרָא*. The noun *שִׁבְלָתָנִי* must be understood before *מִשְׁרָא*. The whole sentence may be rendered, “Because that an excellent spirit, and knowledge, and the wisdom of an interpreter of dreams, and a showing of enigmatical sayings, and (the wisdom) of one who solves perplexing questions, have been found in him, in Daniel,” &c. The verb is feminine, though one of the nominatives, *מִכְדֵּעַ*, is masc. Michaelis thinks that *רוּחַ* is the only nominative in the sentence, and would render it, “because an excellent spirit, and (a spirit) of knowledge, and of wisdom,” &c.

632. *וְיִתְקַרָּא*, *let (Daniel) be called*; 3 m. fut. Ithpehal, from *קָרָא*, No. 328.

633. *וְיִהְיֶה*, *he will show*; 3 m. sing. fut. Aphel of *חָדָה*, No. 8.

634.—Ver. 13. *הָעֵל*, *was brought*; 3 m. pret. Hophal, from *עָלַל*, No. 101. 3 m. plur. *הָעֵלִי*.

[The relative **יִי** after **יְהוָה** may have for its antecedent either **דְּנִיאל**, or **גְּלִיתָא**. Theod. makes it the latter, *τῆς αἰχμαλωσίας ἧς ἤγαγεν κ. τ. λ.*].

635. **הִיָּתִי**, *brought away*; 3 m. sing. pret. Aphel of **אַתָּה**, No. 323.

[The marginal note directs attention to the anomaly of **אֲבִי** being Milhel. The word is otherwise irregular, in having **־** in place of **־ִ** in the first syllable.]

636.—Ver. 14. **וְשָׁמַעַת**, *and I have heard*; comp. of conj., and 1 sing. pret. Pahel of **שָׁמַע**, i. q. Hebr. **שָׁמַע**. The Ithpehal is used in the sense of *being obedient*, vii. 27.

637.—Ver. 16. **תּוֹכֵל**, *thou art able*. The Keri is **תִּכָּל**, 2 m. sing. fut. Pehal of **יָכַל**. The Kethibh is the Hebr. Hophal form, and would be pointed regularly **תִּכָּלֵךְ**: see No. 61.

638.—Ver. 17. **תֵּב**, *give*; 2 m. sing. imper. Pehal of **יָתַב**, No. 131.

639. **אֶחָדְעִנֵּה**, *I will make known to him*; 1 sing. fut. Aphel of **יָדַע**, No. 17, with suff. of 3 m. sing.

640.—Ver. 19. **זָאָעִין**, *trembling*; m. plur. of 1 part. Pehel, from **זָעַע**, i. q. Hebr. Cogn. to this verb are *σεῖω, σέωω*. The Keri is **זָעִיעִין**: see Parad. F.

641. **וְדָחֲלִין**, *and feuring*; comp. of conj., and m. plur. of 1 part. Pehal of **דָּחַל**, No. 198.

642. **קָטַל**, *killing*; 1 part. Pehal of **קָטַל**, No. 87.

643. **מָחָא**, *preserving alive*; 1 part. Aphel, from **חָאָה**, contracted for **מַחִיא**. **מָחָא** is another reading. Theodotion's version, *καὶ ὃν ἐβούλετο αὐτὸν ἔτυπτεν*, shows that he regarded **מָחָא** as the part. of **מָחָה**, *to strike*. Similarly the Vulg., "et quos volebat, percutiebat." The opposition between **מָרִים** and **מַשְׁפֵּל** in the third and fourth clauses of the sentence, requiring a similar opposition between **קָטַל** and **מָחָא** in the first and second, seems decisive against the rendering of Theod. and the Vulg.

644. **מָרִים**, *raising up*; 1 part. Aphel of **רָם**, No. 579.

645. **מַשְׁפֵּל**, *depressing*; 1 part. Aphel of **שָׁפַל**, No. 586. 2 m. sing. pret. Aphel, **הַשְׁפִּילָה**, ver. 22.

646.—Ver. 20. **רָם**, *was lifted up*; 2 part. Pehal of **רָם**, No. 579.

647. **וְרוּחָהּ**, *and his spirit*; comp. of conj., m. n. **רוּחַ**, No. 35, and suff. of 3 m. sing.

648. **תִּקְבַּת**, *was hardened*; 3 f. sing. pret. Pehal of **תִּקַּח**, No. 235.

649. **לְהִוָּדָה**, *to be proud, to pride*; comp. of prep. **לְ**, and infin. Aphel

of זָוַר, *to act with pride or wantonness*, i. q. Hebr. The primary sense of the verb is *to ferment, to boil as water*. Comp. Gr. ζέω.

650. הִנְחָתָה, *he was cast down, deposed*; 3 m. pret. Hophal, from נָחַת, No. 488.

651. כִּסֵּא, *the throne*; m. n., i. q. Hebr. כִּסֵּא, פ being changed into רס. Plur. abs. כִּסְיָן; sing. with suff. of 3 m. sing. כִּסְיָהּ, vii. 9.

652. וְיִקְרָה, *and the glory*; comp. of conj., and emph. of m. n. יָקָר, No. 26. וְיִקְרָא is another reading. The reading in the text should be pointed וְיִקְרָה, *and his glory*.

653. הִזְעִידוּ, *they caused to pass away, they took away*; 3 m. plur. pret. Aphel, from עָדָה, No. 129. The 3 m. plur. active is used impersonally.

654.—Ver. 21. נָשִׂי, *he made, or he gave*; 3 m. sing. pret. Pahel, from נָשָׂא, No. 442. The verb followed by עִם signifies *to make like to, or equal to*, so the translation may be, as in margin of E. V., “he made his heart equal with the beasts.” As it is not likely that this would be attributed to Nebuchadnezzar, it may be better to regard נָשִׂי as used impersonally. נָשִׂי, the 3 m. plur., the more usual way of expressing the impersonal sense, is another reading. ἡ καρδία αὐτοῦ μετὰ τῶν θηρίων ἐδόθη, Theod.

655. עֲרָדִים, *the wild asses*; emph. plur. of m. n. עָרָד, i. q. Hebr. עֲרֹד.

Ver. 22. [כָּל־קִבְלָהּ דִּי is here rendered by some, *though*, as in E. V. It is better, however, to retain the usual signification of the phrase, *because*, and the verse may be thus explained:—“Thou hast not humbled thine heart, (which thou shouldst have done) because thou knowest all this.”]

656. יָדַעַתָּ, *thou knowest*; 2 m. sing. pret. Pehal, from יָדַע; see Gr. (40).

657.—Ver. 23. חִתְרוֹמַמַּתָּ, *thou hast lifted thyself up*; 2 m. sing. pret. Ithpolal, from רוּם, No. 579; both the conjugation and manner of inflexion are Hebr.

658. נְשָׁמָתָהּ, *thy breath, or, life*; comp. of f. n. נִשְׁמָא, i. q. Hebr. נִשְׁמָה, and suff. of 2 m. sing.

[It is to be observed that the relative דִּי is understood before כָּל־אֲרָחָתָהּ, “and whose are all thy ways,” i. e. on whom depend all thy undertakings.]

659.—Ver. 24. שְׁלִיחָהּ, (*was*) *sent*; 2 part. Pehal of שָׁלַח, No. 314.

660. רָשָׁם, (*was*) *written*; 2 part. Pehal of רָשַׁם, i. q. Hebr. רָשַׁם, *to write*.

661.—Ver. 25. מְנֵא, *numbered*; 2 part. Pehal of מָנָא or מָנָה, No. 152.

662. תָּקַל, *weighed*; 2 part. Pehal of תָּקַל, i. q. Hebr. שָׁקַל, *to weigh*. Regularly the part. would be תִּקְלִי.

663. וּפָרְסִין, *and divided*; comp. of conj., and m. plur. of 1 part. Pehal of פָּרַס, i. q. Hebr. פָּרַס, *to divide*. The plur. masc. of the active part. is used impersonally for the sing. of the passive, according to the common idiom. The pass. sing. פָּרַס is used in ver. 28 as identical in meaning. Theod., doubtless lest perplexity should arise from the different forms of the word, represented each in Greek characters by the same word, *phápes*. The word פָּרְסִין also signifies Persians, and some think that it refers both to the division of the kingdom, and to the Persians, who subverted it. "In voce פָּרְסִין *παλινξ* occurrit, non enim *dividendi* solum significatum obtinet, sed et ad *Persas*, excidii Babylonici auctores alludifur."—Glass., Phil. Sacr., vol. i. p. 1321.

664.—Ver. 26. וְהִשְׁלֵמָה, *and hath finished it*; comp. of conj., 3 m. sing. pret. Aphel, from שָׁלַם, *to finish*, and suff. of 3 f. sing. The Hebr. שָׁלַם is neuter in signification, meaning *to be complete, secure*.

665.—Ver. 27. תִּקְלִיתָ, *thou art weighed*; 2 m. sing. (Hebr. infl.) of tense Pehil of תָּקַל, No. 662.

666. בְּמֵאֻזְנֵי, *in the balance, or, scales*; comp. of prep. בְּ, and emph. of dual n. מֵאֻזְנֵי, i. q. Hebr. מֵאֻזְנִים. The Hebr. root is אָזַן, *to weigh*. For a similar figure to that in the text, comp. Job, xxxi. 6.

667. וְהִשְׁתַּבַּחְתָּ, *and thou art found*; comp. of conj., and 2 m. sing. Ithpehal of שָׁבַח, No. 157.

668. חָפִיר, *deficient, wanting in weight*; adj. of which the corresponding verb does not occur in Biblical Chaldee. The Hebr. verb חָסַר signifies *to be deficient*.

669.—Ver. 28. פָּרִיסַת, *is divided*; 3 f. sing. of tense Pehil of פָּרַס, No. 663.

670. וְיִהְיֶבֶת, *and is given*; comp. of conj., and 3 f. sing. of tense Pehil of יָהַב, No. 131.

671. לְמֶדֶי, *to the Mede*; comp. of prep. לְ, and gent. adj. מֶדֶי. The same word is the name of the country Media. By the Mede is designated Darius, or the n. may be collective.

672. וּפָרַס, *and the Persian*; comp. of conj., and gent. adj. פָּרַס, in pause פָּרָס. The name of the country is the same. By the Persian is designated Cyrus, the uncle of Darius, if the noun be not collective.

673.—Ver. 29. וְהִלְבִּישׁוּ, *and they arrayed, or that they should array*;

comp. of conj., and 3 m. plur. pret. Aphel of לָבַשׁ, No. 617. The plural is used impersonally for the sing. passive.

674.—Ver. 30. הָמַיִל, (*was slain*; 2 part. Pehil of הָמַיִל, No. 87.

675. וְהִכְרִזוּ, and (*that*) they should make proclamation; comp. of conj., 3 m. plur. pret. Aphel of הִכְרִיז* see No. 327. The plural is used impersonally.

676.—Ver. 31 (VI. 1). וְדָרְיוֹשׁ, and *Darius*; comp. of conj., and prop. n. דָּרְיוֹשׁ. Gesenius thinks the name to be of Persic origin. This Darius was the same as Cyaxares II., of profane history, the son and successor of Astyages, who was the same as Ahasuerus: see ch. ix. 1.

677. מְדֵיָּה, the *Mede*; emph. of מְדֵי, No. 671. The Keri is מְדָאָה.

678. תָּקַבֵּל, took; 3 m. sing. pret. Pehal of תָּקַבֵּל, No. 28.

[פָּבֶר וְגו', literally, "as the son of sixty-two years," i. e. according to a well-known idiom which is found also in the Hebr., "being sixty-two years old."]

679. שָׁנִין, years; irreg. plur. of f. n. שָׁנָה, i. q. Hebr. שָׁנָה.

680. וְתִרְהִינִי, and two; comp. of conj., and fem. num., i. q. Hebr. תִּרְהִינִי. The masc. is תִּרְהִינִי.

CHAPTER VI.

681.—Ver. 1.* מֵאָה, an hundred; num. n., i. q. Hebr. מֵאָה. The dual מֵאֵתַיִן occurs Ezr. vi. 17.

682. וְעֶשְׂרִין, and twenty; comp. of conj., and plur. of num. n. עֶשְׂרִין, ten.

683.—Ver. 2. וְעָלָא, and over; comp. of conj., and prep. עָלָא, in the Targums עֵילָא, which, followed by מִן, has the same sign. as עָלָא.

684. סָרְכִין, presidents; plur. of m. n. סָרְכָּה. The word does not occur in Bibl. Chald., except in this chapter. It may be connected with the Hebr. שָׂר, the כ being formative. Plur. emph. סָרְכֵיָּא, ver. 13. Plur. constr. סָרְכֵי, ver. 7.

685. מַעְטָא, account; emph. of m. n. מַעְטָא, No. 95.

686. בָּזַק, injured, wronged; 1 part. Pehal of בָּזַק, to suffer injury, or loss. ὁπὼς ὁ βασιλεὺς μὴ ἐνοχλῆται, Theod.

687.—Ver. 3. מְתִנַּח, preferred, E. V., or rather pre-eminent; part. Ithpahal, from נָצַח, i. q. Hebr. נָצַח, to conquer, surpass.

* In some editions the sixth chapter commences with what in the E. V. is ver. 31 of the fifth chapter. The verses are numbered here as in the E. V.

688. עָשִׂיתָ, *thought, purposed*; 3 m. sing. pret. Pehal (see Gr. (44)) of verb, i. q. Hebr. עָשָׂה.

689. לְהַקְמוּתָהּ, *to appoint him*; comp. of prep. לְ, infin. Aphel of קָוָה, No. 130, and suff. of 3 m. sing.

690.—Ver. 4. עָלָה, *a pretext, or grounds of accusation*; f. n., i. q. Syr. ܥܠܐ.

691. מִצֵּד, *in reference to, in connexion with*; comp. of prep. מִן, and m. n. צֵד, i. q. Hebr., *a side or part*.

692. וּשְׁחִיתָהּ, *and fault, wrong-dealing*; f. n., derived from שָׁחָה: see No. 50.

693. מִהֵימָן, *faithful*; see No. 284.

694.—Ver. 5. בְּדָת, *in the law, or in the religion*; comp. of prep. בְּ, and f. n. דָּת, No. 48.

695. Ver. 6. הִרְגִּשׁוּ, *came tumultuously*; 3 m. plur. pret. Aphel, from רָגַשׁ, i. q. Hebr. רָגַשׁ, *to be tumultuous*.

696.—Ver. 7. אֶתְיַעֲצוּ, *have consulted together*; 3 m. plur. pret. Ith-pahel, from יָעַץ, i. q. Hebr. יָעַץ, *to consult*.

697. לְקִיּוּמָהּ, *to establish*; comp. of prep. לְ, and infin. Pahel of קָוָה, No. 130.

698. קָוָה, *a statute*; m. n., derived from קָוָה. With conj. וְקָוָה, ver. 15. The clause לְקִיּוּמָהּ וְגו' is commonly explained as in the E. V., *to establish a royal statute*: מִלְּפָא being regarded as the gen. But the fact that קָוָה has the distinctive accent Pashta shows that the Masorets took a different view of the connexion of the words. The correct rendering probably is, *that the king may establish a statute*. This, too, accords better with the following verse.

699. וּלְתַקְּפָהּ, *and to ratify*; comp. of conj., prep. לְ, and infin. Pahel of תָּקַף, No. 235.

700. אֶסְרָה, *an interdict*; m. n., properly signifying *a chain or bond*, from אָסַר, i. q. Hebr. אָסַר, *to bind*. אֶסְרָה, *to bind*, signifies *to forbid* in the Rabbinical writings, as הִתִּיר, *to loose*, signifies *to allow, or permit*. Emph. אֶסְרָה, ver. 8; with conj. וְאֶסְרָה, ver. 9.

701. בְּעֵי, *a petition*; f. n., derived from בָּעָה, No. 88. With suff. of 3 m. sing. בְּעִיָּהּ, ver. 13.

702. לְגַב, *into the pit or den*; comp. of prep. לְ, and m. n. גַּב apparently i. q. Hebr. גֵּב, *a pit*. The Hebr. verb גָּבַח means *to cut, dig*. Emph. with prep. לְ, לְגַבָּא, ver. 16.

703. אַרְיֹתָא, *lions*; emph. plur. of c. n. אַרְיָה, i. q. Hebr. Plur. abs. אַרְיֹן, as if from sing. אַרְיָ. Sing. with פַּ, פֶּאַרְיָה, vii. 4.

704.—Ver. 8. וְתִרְשֵׁם, *and write*, i. e. *order to be written*; comp. of conj., and 2 m. sing. fut. Pehal of רָשַׁם, No. 660. 2^d m. sing. pret. Pehal רָשַׁמְתָּ, ver. 12.

705. לֹא־שִׁנְיָהּ, (*which is not*) *to be changed*, lit. *to change*; comp. of prep. לֵ, and infin. Aphel of שָׁנָא, No. 54. Ahasuerus says, Esth., viii. 8, that “the writing which is written in the king’s name, and sealed with the king’s ring, may no man reverse.” See also Esth. i. 19.

706. בְּדָת, *according to the law*; comp. of בֵּ, and constr. of f. n. דָּת, No. 48.

707. הָעֵדָא, *shall pass away*, i. e. *be abrogated*; 3 f. sing. fut. Pehal, from עָדָא, No. 129.

708.—Ver. 10. וְכִבְיִין, *and the windows*; comp. of conj., and plur. of m. n. כְּבוּ. The root כְּבוּ, which is unus., had probably the signification of *cutting out, excavating*. Comp. the Latin *cavus*, and the cogn. verbs in Hebr. יָקַב, נָקַב, קָבַב.

709. פְּתִיחוֹן, (*were*) *open*; f. plur. of 2 part. Pehal of פָּתַח, *to open*, i. q. Hebr. פָּתַח. The 3 m. plur. פְּתִיחוֹ of the tense Pehil occurs vii. 10.

710. בְּעֵלִיתָהּ, *in his upper chamber*; comp. of prep. בֵּ, f. n. עֵלִית, and suff. of 3 m. sing. עֵלִית i. q. Hebr. עֲלִיָּה means the upper part of a house, Gr. ὑπερφῶν.

711. בְּנֶדָּ, *towards*; prep., i. q. Hebr. In Solomon’s prayer, I. Kings, viii. 48, it is prescribed to the Jews, when in strange lands, to pray towards their land, that is, with the face turned towards Jerusalem.

712. בִּרְךָ, (*was*) *kneeling*; 1 part. Pehal of בָּרַךְ, No. 120. The pret. Pehal has the same form, but would signify *he blessed*: see iv. 34 (31).

713. בְּרִכּוּחֵי, *his knees*; comp. of plur. of m. n. בִּרְךָ, i. q. Hebr., and suff. of 3 m. sing.

714. וּמַצִּילָא, *and making supplication*; comp. of conj., and 1 part. Pehal, from צָלָא, unus. in Pehal.

715. מִן־קִדְמָת, *former time*; constr. of f. n. קִדְמָה, i. q. Hebr. מִן־קִדְמָת, *from the time before this*, i. e. as in E. V., *aforetime*. פְּלִיחְבֵּל דִּי, perhaps, signifies here, as well as in ii. 40, *as, in the same way as*, but some give the expression here its causal sense: “he prayed because he was wont to do so,” &c.

716.—Ver. 11. וּמִתְחַנֵּן, *and making supplication*; comp. of conj., and part. Ithpahal of חָנַן, No. 54.

717.—Ver. 12. תְּלָתִין, *thirty*; plur. of num. תְּלַת, *three*, i. q. Hebr. שלש.

718.—Ver. 14. בִּיאַשׁ, *it was displeasing*; 3 m. sing. pret. Pehal of verb, i. q. Hebr. בִּיאַשׁ, which means literally, *to smell ill*. Cogn. to this word is the Germ. böse, whence comes our *base*. The rendering of Theod. here is ὁ βασιλεὺς ἐλυσθη; but בִּיאַשׁ is impers., and מִלְכָּא is a nom. abs.

719. בֶּל, (*his*) *heart*; m. n., signifying *the heart, mind*, from בָּלָה, *to be troubled, moved by cares*. The expression שׁוֹם בֶּל עַל corresponds to the Hebr. שׁוֹם לֵב אֶל, and signifies *to turn the mind to, be anxious about anything*.

720. מַעְלִי, *the setting*; constr. plur. of m. n. מַעַל, which is derived from עָלָה, No. 155, and signifies literally, *the coming in*. The sun setting is regarded as a traveller coming into his place of rest. Buxtorf (Lex., p. 1613) considers מַעְלִי to be the infin. Pehal of עָלָה, with ' paragogic.

721. שֶׁמֶשׁ, *the sun*; emph. of c. n. שֶׁמֶשׁ, i. q. Hebr.

722. מִשְׁתַּדֵּר, (*was*) *exerting himself*; part. Ithpahal, from שָׁדַר. The word occurs only here, and corresponds to שָׁדַל in the Rabbinical writings, with the ר softened into ל.

723.—Ver. 15. יָדַע, *know thou*; 2 m. sing. imper. Pehal, from יָדַע, No. 19.

724.—Ver. 16. בְּתִדְרֵא, *continually, literally, in perpetuity*; comp. of prep. בְּ, and f. n. תִּדְרֵא, which is derived from דָּוַר, *to dwell, remain*, No. 484.

725.—Ver. 17. וְהִיָּתָה, *and (a stone) was brought*; comp. of conj., and 3 f. sing. pret. Hophal, from הָיָה: see No. 368.

726. וּשְׂמַת, *and was placed*; comp. of conj., and 3 f. sing. of tense formed from the Hebr. Pahul part. of שָׂם, No. 22.

727. וְחַתְּמָהּ, *and sealed it*; comp. of conj., 3 m. sing. pret. Pehal of חָתַם, i. q. Hebr. חָתַם, *to seal*, and suff. of 3 f. sing.

728. בְּעִזָּקָהּ, *with his seal*; comp. of prep. בְּ, f. n. עִזָּקָה, *a signet ring*, and suff. of 3 m. sing. For the word which follows, וּבְעִזָּקָה, comp. of conj., and the constr. form of the sing., there is a various reading, וּבְעִזָּקָה, according to which the noun is plur. If the sing. be the correct reading, it is used distributively, *with the seal of each of the nobles*.

729. צָבֹו, *the purpose*; f. n., derived from צָבָא, No. 512. The noun signifies properly, *inclination, desire*, and hence, what one desires or purposes to do. Gesenius regards it as simply meaning, *the thing* or *matter*, as the Syr. ܥܒܐ. ὁπως μὴ ἀλλοιωθῇ πρᾶγμα ἐν τῷ Δαυιδ, Theod. The stone was sealed with the seal of the king, lest the nobles might put Daniel to death, and with the seals of the nobles, lest the king, who had given his consent reluctantly, should release him.

730.—Ver. 18. לְהִיכָלָה, *to his palace*; comp. of prep. לְ, m. n. הֵיכָל, No. 458, and suff. of 3 m. sing.

731. וַיָּבַת, *and passed the night*; comp. of conj., and 3 m. sing. pret. Pehal of בִּית, *to tarry, pass the night*. בֵּית, *a house*, is by some derived from this verb.

732. מָטָה, (*in*) *fasting*; f. n., derived from מָטָה, i. q. Hebr. מָטָה, *to fast*. The prep. בְּ may be understood, or the noun may be used adverbially.

733. וְדִּחְוֹן, *and musical instruments*, E. V.; comp. of conj., and plur. of f. n. דִּחְוֹן. The meaning of the noun is not certain. The rendering of the E. V., *instruments of music*, agrees with the view of the Jewish commentators. Rosenmüller notices, in opposition to this interpretation, that the verb דִּחַה, from which the noun is derived, signifies, not simply *to strike*, but rather *to push*, or *impel to ruin*. The rendering of Theod., ἐδέσματα, agreeing with that of the Peschito, סֻכְסֻכִּים, seems to be quite arbitrary. Gesenius, Fürst, and Hävernick, interpret the word, *concubines*. This agrees best with the use of the verb עָלָל, which is always applied to the introduction of *persons*.

734. וְשִׁנָּתָהּ, *and his sleep*; comp. of conj., and f. n., שִׁנָּה, or שִׁנָּת, i. q. Hebr. שִׁנָּה, with suff. of 3 m. sing.

735. נָדַת, *fled*; 3 f. sing. pret. Pehal of נָדָה, i. q. Hebr. נָדָה.

736.—Ver. 19. בִּשְׁפָרְפָּרָה, *at the dawn*; comp. of prep. בְּ, and m. n. שְׁפָרְפָּר, a reduplicated form, derived from שָׁפַר, No. 450.

737. בִּבְנֹהָא, *in the morning*, literally, *in the light*; comp. of prep. בְּ, and emph. of m. n. נֹהָא, *light*, derived from נָהַג, *to shine*.

738. וּבְחֵתְבָהָלָהּ, *and in haste*; comp. of conj., prep. בְּ, and infin. Ithpehal of בָּהַל: see No. 156.

739.—Ver. 20. וּכְמִקְרָבָהּ, *and as he drew near*; comp. of conj., part. קָרַב, infin. Pehal of קָרַב, No. 356, and suff. of 3 m. sing.

740. עֲצִיב, *distressed, sad*; 2 part. Pehal of עָצַב, i. q. Hebr. עָצַב, *to labour, be distressed*.

741. וָחָיָה, *he cried*; 3 m. sing. pret. Pehal (see Gr. 26) of verb, i. q. Hebr. וָחָה.

742. חִיבֵל, *is he able*; comp. of interrog. הִי (pointed ה before ׀), and 3 m. sing. pret. of יָכַל, No. 61.

743.—Ver. 21. מָלַל, *said*; 3 m. sing. pret. Pahal of מָלַל: see No. 12.

744.—Ver. 22. וַסָּגַר, *and has shut*; comp. of conj., and 3 m. sing. pret. Pahal of סָּגַר, i. q. Hebr. סָּגַר. With respect to the Chateph under the first letter of the verb, see No. 578.

745. חָבַלְנִי, *they destroyed me*; comp. of 3 m. plur. pret. Pahal of חָבַל (see No. 414), and suff. of 1 sing. From this verb is derived the f. n. חַבְלָה, *hurt, injury*, which occurs in this verse.

746. זָכוּ, *purity, innocence*; f. n., derived from the Hebr. זָכָה, i. q. זָכָה, *to be pure*.

747. וְאִף, *and also*; comp. of conj., and partic. אִף, i. q. Hebr.

748. Ver. 23. מָאֵב, *was glad*, E. V.; 3 m. sing. pret. Pahal of verb, cogn. to מָוֵב. The clause is rendered by Theod., τότε ὁ βασιλεὺς πολὺ ἡγαθύνθη ἐπ' αὐτῷ, and similarly in the E. V.: "Then was the king exceeding glad for him," מָלֶכָא being regarded as the nom. to the verb, and יְלֹוּהִי being referred to Daniel. As מָלֶכָא has the distinctive Rebhia, it may be better, with Rosenm., to regard it as a nom. abs., and to construe the verb impersonally, referring יְלֹוּהִי to the king. "Then as to the king, it was very joyous with him." This view is strongly confirmed by the form of expression in ver. 15, to which that in this verse is apparently similar.

749. לְהִנְסָקָהּ, *to cause to ascend, take up*; comp. of conj., and infin. Aphel of נָסַק, No. 401. וַחֲסֹק, *and he was brought up*, is 3 m. sing. pret. Hophal of the same verb, with the conj.

750. חִימֵן, *he trusted*; 3 m. sing. pret. Aphel of אָמֵן, No. 284.

751.—Ver. 24. בְּנֵיהוֹן, *their sons*; comp. of plur. of בָּר (see No. 159), and suff. of 3 m. plur.

752. וְנָשִׂיהוֹן, *and their wives*; comp. of conj., plur. of f. n. אִתָּא, i. q. Hebr. אִשָּׁה, and suff. of 3 m. plur. The abs. plur. of אִתָּא is נָשִׁין; the constr. plur. נָשִׁי. To illustrate the severity of Darius, Rosenm. refers to Ammianus Marcellinus, lib. xxiii. 6, § 81, who, speaking of the rigour of the laws of the Persians, says that it was in accordance with them that "ob noxam unius, omnis propinquitas perit." See also the references in E. V., and the narrative in Herodotus, iii. 119.

753. מָטָו, *they reached*; 3 m. plur. pret. Pahal of מָטָא, No. 474.

754. לְאַרְעִית, *to the bottom* ; comp. of prep. לְ, and f. n. אַרְעִית, *the bottom, lowest part*, derived from אָרַע, *the earth*.

755. בְּרִמְיֹהוֹן, *their bones* ; comp. of plur. of m. n. גֶּרֶם, i. q. Hebr., and suff. of 3 m. plur.

756. הִדְקָה, *they brake in pieces* ; 3 m. plur. pret. Aphel, from דָּקָה, No. 217.

757.—Ver. 27. וַיִּצַּל, *and rescues* ; comp. of conj., and 1 part. Aphel, from צָלַ, No. 443.

758.—Ver. 28. כּוֹרֶשׁ, *Cyrus* ; pr. n. The word is Persic, the first syllable signifying *the sun*. The שׁ is a termination, as in דְּרִיּוֹשׁ.

759. פֶּרְסִיָּא, *the Persian* ; emph. of gent. n. פֶּרְסִי, derived from פָּרַס, No. 672.

CHAPTER VII.

760.—Ver. 1. בְּשָׁנָה, *in the year* ; comp. of prep. בְּ, and constr. of f. n. שָׁנָה, No. 679 : see Gr. (205).

761.—Ver. 2. וַאֲרִי, *and behold* ; comp. of conj., and interj. אָרִי, which is, perhaps, formed by transposition from the 2 m. plur. imper. Kal of the Hebr. verb רָאָה. In ii. 31, and elsewhere, it has the form אֲרִי, the ר being softened into ל : see No. 189.

762. מִגִּידָהּ, *bursting forth* ; f. plur. of 1 part. Aphel of גִּידָהּ, i. q. Hebr.

763. לִיָּפָא, *on the sea* ; comp. of prep. לְ, and emph. of m. n. יָם, i. q. Hebr.

764. רַבָּא, *great* ; emph. of adj. רַב : see No. 63.

765.—Ver. 3. חִיּוֹן, *beasts* ; plur. of f. n. חִיָּא, No. 239.

766. שְׁנֵינִי, *diverse, different* ; f. plur. of 1 part. Pehal of שָׁנָא, No. 54. שְׁנֵינִי, f. sing. of same, ver. 19. הִשְׁנִיָּא, 3 f. sing. fut. Pehal, ver. 23. יִשְׁנִיָּא, 3 m. sing. fut. Pehal, ver. 24. In the sense of *being different*, the verb is followed by מֵן.

767.—Ver. 4. תְּקִמְיָתָא, *the first* ; emph. of f. sing. of תְּקִמְיָא, used for the first ord. adj., derived from תְּקַם : see No. 29. תְּקִמְיָתָא, emph. of f. plur., ver. 8. תְּקִמְיָא, emph. of m. plur., ver. 24.

768. וַיִּנְפִּין, *and wings* ; comp. of conj., and plur. of m. n. נֶפֶף. נֶפֶף in Hebr. means *the back*, and from this it comes to mean any surface, and thence *the side*. From the latter sense is derived that of wing. גִּפְיָהּ,

which occurs in this verse, should either be pointed גַּפְיָה, being the emph. plur. גַּפְיָא, with the suff. of 3 f. sing., which displaces the א following י, or גַּפְיָה, the plur., with the Syriac form of suff. of 3 f. sing. יָה. The Keri is גַּפְיָה, the sing. with the common form of suff. of 3 f. sing. With this reading the sing. noun is joined with a plur. verb.

769. מְרִיטֵי, *were plucked*; 3 m. plur. of tense Pehil, from מָרַט, i. q. Hebr. מָרַט. The plucking of the wings of the first beast refers to the conquest of the Chaldeans by the Medes and Persians, whereby their power and cruelty were repressed.

770. וַנִּטְּלָהּ, *and was lifted up*; comp. of conj., and 3 f. sing. of tense Pehil of נָטַל, No. 564.

771. הִקְיַמְתָּ, *and was made to stand*; 3 f. sing. pret. of an anomalous conjugation, the form of which is partly analogous to that of the Chald. Aphel, and partly to that of the Hebr. Hophal. By the beast's being made to walk as a man, and having a man's heart given to it, it is implied that the Chaldeans are compelled to act with humanity and reason.

772.—Ver. 5. תִּנְיִנָּה, *second*; fem. of ord. adj. תִּנְיִן, derived from תָּנָה: see No. 32.

773. דְּמִיָּהּ, *like*; fem. of 1 part. of דָּמָא, No. 416.

774. לְדָב, *to a bear*; comp. of prep. לְ, and m. n. דָּב, *a bear*, i. q. Hebr., derived from דָּבַב, *to walk slowly*.

775. וּלְשֵׁטֶר, *and to (one) side*; comp. of conj., prep. לְ, and m. n. שֵׁטֶר, *a side*. שֵׁטֶר is the reading of many MSS. Many also have סֵטֶר, which is the form of the word in the Targums. If the Kethibh הִקְיַמְתָּ is the correct reading, ל must be the mark of the accus.

776. הִקְיַמְתָּ, *it raised*; 3 f. sing. pret. Aphel of קָם; but another, and probably the correct reading, is הִקְיַמְתָּ, as in the last verse. By the beast's being raised up on one side, some suppose that nothing more is implied than that the second kingdom (that of the Medes and Persians) was situated on one side of the first, the Babylonians. Hävernicks thinks the meaning to be that the bear raised itself on one side higher than on the other, in an attitude of assault. *εἰς μέρος ἐν ἐσάθῃ* is the version of Theod., for the exposition of which by Theodoret see Rosenmüller's note on the passage.

777. עֲלֵעִין, *ribs*; plur. of f. n. עֲלָע, i. q. Hebr. עֲלָע. This is the common explanation of the word, and the three ribs are supposed to designate the three kingdoms, the Median, Persian, and Babylonian, united

under the sway of Cyrus. Hävernicks, however, contends that the rendering, *ribs*, is neither suitable to the present passage, nor in accordance with the proper signification of עֲלֵע, which is not *rib*, but *side*. *Sides* in the mouth, he thinks, mean jaw-teeth, and by the three jaw-teeth he supposes the three subject kingdoms are symbolized, if *three* be not used for a round number. τρεῖς πλευραὶ ἐν τῷ στόματι αὐτῆς, Theod.

778. בְּפִמָּה, *in its mouth*; comp. of prep. בְּ, m. n. פִּם, No. 558, and suff. of 3 f. sing.

779. בֵּין, *between*; prep., i. q. Hebr.

780. נִשְׁנִיָּה, *its teeth*; comp. of dual of c. n. שֵׁן, i. q. Hebr., and suff. of 3 f. sing. The Keri is נִשְׁנִיָּה. See No. 768.

781. קוּמִי, *arise thou*; 2 f. sing. imper. Pehal of קוּם.

782. אֲכָלִי, *eat thou*; 2 f. sing. imper. Pehal of אָכַל, No. 357.

783.—Ver. 6. בְּנִמְר, *as a leopard*; comp. of part. נִמַּר, and m. n. נִמְר, i. q. Hebr. נִמְר. The animal is so called from its spots. Compare the Syriac verb נִמַּר, *to variegate*. By the leopard is symbolized Alexander the Great.

784. גְּבִיָּה, *its back*; comp. of plur. of m. גֵּב, i. q. Hebr. and Syriac form of suff. of 3 f. sing.: see No. 768.

785. לְחִיּוֹתָא, *to the beast*; comp. of prep. לְ, and emph. sing. of חִיּוֹת, No. 239. By the four heads of the beast some think that Alexander's four generals, Ptolemy, Seleucus, Philip, and Antigonus, who afterwards were his successors, are symbolized. Hävernicks, however, supposes that the reference is to the four divisions of his empire.

786.—Ver. 7. דְּחִילָה, *terrible*; f. of דְּחִיל, 2 part. Pehal of דָּחַל: see No. 198.

787. יִצְמָחִי, *and strong*; comp. of conj., and f. adj., which is derived from צָמַח, unus. in Hebr., but in the Arab. signifying *to be strong*. The rendering of Theod., ἐκθαμβον, which agrees with that in the E. V., *terrible*, is inaccurate.

788. וּבִדְקָה, *and breaking in pieces*; comp. of conj., and f. sing. of 1 part. Aphel of דָּקַק, No. 217.

789. וְשִׁאָרָא, *and the residue*; comp. of conj., and emph. of m. n. שָׂאֵר, i. q. Hebr.

790. בְּרִגְלֶיהָ, *with its feet*; comp. of prep. בְּ, plur. of רֶגֶל, No. 210, and suff. of 3 f. sing.: see No. 768.

791. רַפְסָה, *trampling*; f. sing. of 1 part. Pehal of רָפַס, i. q. Hebr. רַפַּס or רַפֵּשׁ.

792. מְשֻׁנָּה, *diverse*; f. of 1 part. Pahal of שָׁנָה, No. 768.

793. קִדְמָיָה, *before it*; comp. of plur. of קִדְמָה, see No. 29, and suff. of 3 f. sing. קִדְמָיָה is another reading.

794. וְקַרְנֵינוּ, *and horns*; comp. of conj., and dual of f. n. קָרֵן, No. 337. בְּקַרְנֵיָא, *emph. plur., with prep. בְּ*, ver. 8. The fourth beast, diverse from the others, with ten horns, is, according to most Christian interpreters, the Roman Empire. Many, however, regard it as symbolizing the kingdom of the successors of Alexander: see No. 253.

795.—Ver. 8. מְשַׁתְּפֵל, *considering*; part. Ithpahal, from שָׁתַּל, i. q. Hebr. שָׁתַּל: see No. 627. It is followed by the prep. בְּ.

796. זְעִירָה, *little*; f. of adj. זָעִיר, i. q. Hebr.

797. בִּינְיָהוֹן, *in the midst of them*. The Keri is בִּינְיָהוֹן, comp. of prep. בֵּין, No. 779, and plur. suff. of 3 f. plur. The suff. in the Kethibh should be pointed יְהוֹן, the 3 m. plur. As קֶרֶן is comm., either reading might be admitted.

798. אֶתְעַקְרוּ, *were plucked up*. The Keri is אֶתְעַקְרָא, 3 f. plur. pret. Ithpehal, from עָקַר, i. q. Hebr. עָקַר. The last syllable of the Kethibh should be pointed רִי, as the termination of 3 m. plur. Either reading might be allowed.

799. מְמַלֵּל, *speaking*; 1 part. Pahal of מָלַל, No. 743, written מְמַלֵּל, ver. 20. The fem. מְמַלֵּלָה occurs ver. 11, and the 3 m. sing. fut. Pahal יִמְלֵל, ver. 25.

800.—Ver. 9. רָבְמוּ, *they set, or placed*; 3 m. plur. pret. Pahal of רָבַא, No. 349. The active is used impersonally for the passive. The E. V. here is, “until the thrones were cast down,” which seems at first most in accordance with the use of the verb רָבַא: see iii. 6, 15, 20, 21, 24; vi. 17. According to this explanation of the word, the meaning would be, “until the kingdoms represented by the four animals were destroyed;” but this, as Rosenm. observes, would be an anticipation of the interpretation of the dream. רָבַא, like the Hebr. יָרַד, signifies *to place, settle*, as well as *to cast*, and the meaning here most probably is, “until the thrones, or seats, were placed,” that is, those for the attendant ministers of the Ancient of Days.

801. וְעֵתִיקָ, *and the Ancient (of Days)*; comp. of conj., and adj., i. q. Hebr., derived from עָתַק, *to be removed*, and thence, *to be ancient*. The Ancient of Days is, of course, a designation of God, like יְשֻׁב־קֹדֶם, Ps. lv. 19.

802. יָתַב, *sat*; 3 m. sing. Pret. Pahal of verb, i. q. Hebr. יָשַׁב.

803. בְּתֹלַג, *as snow*; comp. of conj. בִּ, and m. n. תֹּלַג, i. q. Hebr. תֹּלַג.

804. חָזָר, *white*; adj., derived from חָזַר, *to be white*. The adj. agrees with תֹּלַג, as is shown by the accent Munach: "and his garment was like white snow;" so that the rendering of Theod., τὸ ἔνδυμα αὐτοῦ ὥσεὶ χιὼν λευκόν, with which the E. V. agrees, is not accurate, at least if the accentuation be regarded as authoritative.

805. בְּעֵמָר, *as wool*; comp. of conj. בִּ, before עֵ, and m. n. עֵמָר, i. q. Hebr. עֵמָר.

806. בְּקָא, *pure*; adj., derived from בָּקָא, i. q. Hebr. בָּקָה, *to be pure*. The adj. agrees with עֵמָר.

807. שְׂבִיבִין, *flames*; plur. of m. n. שְׂבִיב, No. 403.

808. גְּלָגְלוֹתָי, *its wheels*; comp. of plur. of m. n. גְּלָגַל, i. q. Hebr., and suff. of 3 m. sing. Plur. abs. of גְּלָגַל, גְּלָגְלִין.

809. דָּלַק, *burning*; 1 part. Pehal of דָּלַק, i. q. Hebr. דָּלַק, *to burn*.

810.—Ver. 10. נָהָר, *a river*; m. n. i. q. Hebr. נָהָר. The emph. form in Ezra designates the Euphrates, κατ' ἑξοχῇ.

811. נָהַד, *flowed*; 1 part. Pehal of נָהַד, *to flow*. εἰλκεν, the rendering of Theod., arose from the fact that the verb in the Targums translates the Hebr. verb מָשַׁךְ, *to draw*.

812. וַנֵּפֶק, *and went forth*; comp. of conj., and 1 part. Pehal of נִפְּקָה, No. 86.

813. יִשְׁמְשִׁינָה, *minister to him*; 3 m. plur. fut. Pahal, from שָׁמַשׁ, with suff. of 3 m. sing. The Daghash in second radical is omitted.

814. וַרְבּוֹ, *and a myriad*; comp. of conj., and f. n. רַבּוֹ, i. q. Hebr. The plur. abs. is רַבּוֹן, but the Keri is רַבְּבִין, as if from רַבְּבָא.

815. יְקוּמוּן, *stand*; 3 m. plur. fut. Pehal of קָם.

816. דִּינָא, *the judgment, or tribunal*; emph. of m. n. דִּין, No. 582.

817. וְסִפְרִין, *and the books*; comp. of conj., and plur. of m. n. סִפֵּר, i. q. Hebr. סִפֵּר. The books are in order to record the proceedings of the tribunal.

818.—Ver. 11. רַבְּרִבָּה, *great*; emph. f. plur. of adj. רַבְּרַב, No. 296.

819. קָטִילַת, *was slain*; 3 f. sing. of tense Pehil of קָטַל, No. 87.

820. וְהוּבַד, *and (the body) was destroyed*; comp. of conj., and 3 m. sing. pret. Hophal of הָבַד, No. 82.

821. גִּשְׁמָה, *its body*; m. n. גִּשָּׁם, No. 425, with suff. of 3 f. sing.

822. לִיתְהַרֵּב, *to the burning of*; comp. of prep. לְ, and constr. of f. n. יְהַרֵּב, derived from יָקַד, No. 353.

823. אֵשׁ, *fire*; emph. of c. n. אֵשׁ, i. q. Hebr.

824.—Ver. 12. בְּחַיֵּיהֶם, *in their lives*; comp. of prep. בְּ, and plur. of חַי, which is here a subst.; see No. 182.

825. וְעֵדֶן, *and a season*; comp. of conj., and m. n. עֵדֶן, No. 39.

826.—Ver. 13. עֲנָנֵי, *clouds*; constr. plur. of m. n. עָנָן, i. q. Hebr. עָנָן.

827. בֶּרֶךְ, *as the Son*; comp. of conj. בְּ, and m. n. בֵּר. “The Son of Man” is a designation of the Messiah, which, as we know, He often applied to Himself.

828. אָתָּה, *came*; 1 part. Pehal of אָתָּה, No. 323.

829. וּקְדָמוֹהִי, *and before him*; comp. of conj., prep. קִדָּם, No. 29, and suff. of 3 m. sing.

830. הִקְרִיבוּהִי, *they brought him near*; 3 m. plur. pret. Aphel of קָרַב, No. 418, with suff. of 3 m. sing. The active may be used impersonally for the pass. sing., or the ministers spoken of in ver. 10 may be understood as a nominative.

831.—Ver. 14. יַעֲדָהּ, *shall pass away*; 3 m. sing. fut. Pehal of עָדָה, No. 129.

832.—Ver. 15. אַתְּ פְּרִיַת, *was troubled*; 3 f. sing. pret. Ithpehal, from פָּרַא, *to be grieved, troubled*. It is to be noticed that אֲנִי דָנִיֵּאל is put in apposition with the suffix of רִיחִי, the nom. to this verb: “the spirit of me, of me Daniel, was troubled.” See Gr. (215).

833. גְּדֻכָּהּ, *body*; m. n., properly denoting the sheath of a sword, and perhaps derived from גָּדַן, unus., *to be flexible*. It is applied figuratively to the body as the sheath of the soul. Comp. Pliny, H. N. vii. 52:—“Donec eo (scil. corpore) cremato inimici—remeanti animæ velut vaginam ademerint.” A similar figurative expression is found in the use of the Hebr. verb נִשְׁלַח, Job, xxvii. 8.

834.—Ver. 16. קָרַבְתָּ, *I drew near*; 1 sing. pret. Pehal of קָרַב, No. 418.

835. קָמְצֵינָא, *them standing by*; emph. plur. of 1 part. Pehal of קָם, No. 130.

836. וְיִצְיִבָּהּ, *and the certainty, or truth*; comp. of conj., and emph. of יִצְיִב, No. 35, here used as a noun.

837. אֶבְעָא, *I asked*; 1 sing. fut. Pehal of בָּעָא, No. 88.

838.—Ver. 18. וְיִקְבְּלוּן, *and shall receive*; comp. of conj., and 3 m. plur. fut. Pehal of קָבַל, No. 28.

839. עֲלִיּוֹן, *the Most High*; plur. of m. n. עֲלִיּוֹן, *one that is supreme*, i. q. Hebr. It is only found in the plural (plur. excellentiæ).

840. וַיִּחְסְנוּ, *and they shall possess*; 3 m. plur. fut. Aphel, from חָסַן: see No. 234. הִחְסְנוּ, 3 m. plur. pret. Aphel (Hiphil), ver. 22.

841.—Ver. 19. צָבִית, *I desired, or wished*; 1 sing. pret. Pehal of צָבָה, No. 512.

842. לִי־צִיבָה, *for the truth*; comp. of prep. לְ, and emph. of נָצִיב, No. 35. Another reading is לִי־צָבָה, *to be informed certainly*, which is comp. of לְ, and the infin. Pahal of the verb יָצַב: see No. 35.

843. רְבִיעִיתָא, *the fourth*; emph. fem. of ord. adj. רְבִיעִי, No. 253.

844. וּמַפְרִיהָ, *and its nails*; comp. of conj., plur. of m. n. מַפֵּר, No. 562, and suff. of 3 f. sing.

845.—Ver. 20. וַיִּנְפֹּל, *and fell down*. The Keri is וַיִּנְפֹּלָה, comp. of conj., and 3 f. plur. pret. Pehal of נָפַל. The Kethibh is 3 m. plur., and should be pointed נִפְלוּ.

846. וַחֲזוֹנָהּ, *and its aspect*; comp. of conj., m. n. חָזוֹן, No. 117, and suff. of 3 f. sing. Elsewhere, חָזוֹן always means *vision*: here it signifies *look, aspect*. וַחֲרָנָא דְפָן וּגו', "and as for this horn, it had eyes," &c.

847. חֲבֵרָתָהּ, *its companions*; comp. of plur. of f. n. חֲבֵרָה, and suff. of 3 f. sing. חֲבֵרָה is derived from the verb חָבַר: see No. 90.

848.—Ver. 21. עָבְדָּא, *made*; f. of 1 part. Pehal of עָבַד, No. 19.

849. קָרַב, *war*; m. n. i. q. Hebr. The Hebr. verb קָרַב, *to approach*, has also the signification of *advancing* with hostile intention, like the Latin *aggredior*.

850. וַיִּכְלָה, *and prevailed*; comp. of conj., and f. of 1 part. Pehal of יָכַל, No. 61.

851.—Ver. 23. וַתֹּאכַל, *and shall eat up*; comp. of conj., and 3 f. sing. fut. Pehal of אָכַל, No. 357.

852. וַתְּדוּשָׁנָהּ, *and shall tread it down*; comp. of conj., 3 f. sing. fut. Pehal of דָּוַשׁ, i. q. Hebr., and suff. of 3 f. sing. with inserted syllable בִּ, Gr. (69).

853. וַתִּדְקָנָהּ, *and shall break it in pieces*; comp. of conj., 3 f. sing. fut. Aphel of דָּקַק, No. 217, and suff. of 3 f. sing., with inserted בִּ.

854.—Ver. 24. מִמְּלָכֻתָּהּ, *from this kingdom*. There is a pleonasm in the use of the suff. with the prep.: compare בְּהַשְׁעָתָא, iii. 6; בְּהַ זְמָנָא, iii. 7: see Gr. (231).

855. אַחֲרֵיהֶן, *after them*; comp. of אַחֲרֵי, No. 181, and suff. of 3 m. sing.

856. יִחַשְׁפֹּל, *he shall cast down*; 3 m. sing. fut. Aphel of שָׁפַל, No. 584.

857.—Ver. 25. לְצַד, *against*, lit., *to the side*; comp. of prep. לְ, and m. n. צֶד, No. 691.

858. יִבְלֶא, *he shall afflict*; 3 m. sing. fut. Pahel of בָּלָא, i. q. Hebr. בָּלַח, which in Pihel has the same signification, *to afflict*. It is followed by the prep. לְ.

859. וְיִסְבֵּר, *and shall think*, or *hope*; comp. of conj., and 3 m. sing. fut. Pehal of סָבַר, *to hope, confide, trust*. ὑπονοήσει τοῦ ἀλλοιῶσαι, Theod.

860. וְיִתְּיָבוּן, *and they shall be given*; comp. of conj., and 3 m. plur. fut. Ithpehal of יָתַב, No. 131.

861. וּפְלֵג, *and a half*; comp. of conj., and constr. of m. n. פֶּלֶג, derived from פָּלַג, i. q. Hebr. פָּלַג, *to divide*.

862.—Ver. 26. לְהַשְׁמֹדָה, *to consume*; comp. of prep. לְ, and infin. Aphel of שָׁמַד, i. q. Hebr. שָׁמַד, *to consume, destroy*.

863.—Ver. 27. יִתְּיָבָה, *is given*; 3 f. sing. of tense Pehil of יָתַב, No. 131.

864. שְׁלִטְנֵיָא, *dominions*; emph. plur. of m. n. שְׁלִטָן, No. 454.

865. וְיִשְׁתַּמְעוּן, *and shall obey*; comp. of conj., and 3 m. plur. fut. Ithpahal of שָׁמַע, No. 636.

866.—Ver. 28. עַד־כָּה, an adv. of time, *now*, i. q. Hebr. כָּה. עַד־כָּה, *hitherto, or thus far*.

867. רַעְיוֹנֵי, *my thoughts*; plur. of m. n. רַעְיוֹן, No. 179, with suff. of 1 sing.

868. נִזְיוֹנִי, *and my countenance*, or, *the colour of my countenance*; comp. of conj., and plur. of m. n. נִזֵּין, No. 193, and suff. of 1 sing.

869. יִשְׁתַּנּוּן, *is changed*; 3 m. plur. fut. Ithpahal of שָׁנָא, No. 54.

870. בְּלִבִּי, *in my heart*; comp. of prep. בְּ, m. n. לֵב, i. q. Hebr., and suff. of 1 sing.

871. נִמְטַר, *I kept, treasured up*; 1 sing. pret. Pehal of נָטַר, i. q. Hebr. נָטַר. ἐν τῇ καρδίᾳ μου διετήρησα, Theod: comp. Luke, ii. 19, 51.

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37	אגא		
37	אגה		
276	אגון		
238	אגושא		

323	אתה	574	בְּחִיל	88	בְּעֵינַי
828	אתה	329	בְּחִיל	150	בְּעֵינָא
448	אֶתְּוָהִי	329	בְּחִילָה	502	בְּעֶשֶׂב
351	אֶמּוֹן	124	בְּחֶכְמָה	558	בֶּפֶס
448	אֶתִּיא	138	בְּחֻשׁוֹכָא	778	בִּפְמִיָּה
448	אֶתִּין	590	בְּטַעַם	710	בְּעֻלִּיתָהּ
832	אֶתְּפִרִית	215	בִּידִין	539	בְּעֻדָּקָה
696	אֶתְּעִטּוּ	242	בִּידָהּ	794	בְּמִן־נִיָּא
798	אֶתְּעַקְרוּ	173	בְּיוֹמָא	240	בְּרָא
226	אֶתֶּר	779	בִּין	365	בְּרִנּוֹ
491	אֶתְרוּ	134	בִּינָה	790	בְּרִגְלִיָּהּ
		797	בִּינִיחוֹן	159	בְּרִיָּה
		593	בִּירוּשָׁלַם	431	בְּרִיָּהּ
ב		20	בִּיתָהּ	712	בְּרִיָּהּ
92	בְּאִדִּין	42, 244	בְּכֻלְהוֹן	120	בְּרִיָּהּ
172	בְּאַתְרֵית	719	בָּל	713	בְּרִכּוֹחִי
74	בְּאַלְהָהּ	186	בְּלִבִּי	566	בְּרִכַּת
232	בְּאַרְעָא	163	בְּלִטְשָׁאֲצֵר	169	בְּרִם
718	בְּאַשׁ	118	בְּלִילִיָּא	760	בְּשִׁנַּת
84	בְּבָל	585	בְּלִשְׂאֲצֵר	113	בְּשִׁמְיָא
312	בְּבִקְעַת	666	בְּמִאֲזִנִּיא	736	בְּשִׁפְרָא
350	בְּגֹא	299	בְּמִדֵּינַת	77	בְּשִׂרָא
583	בְּגֻוָּה	542	בְּמִחֹן	724	בְּתִדְרָא
508	בְּגֻזְרַת	233	בְּמַלְכוּתָהּ	554	בְּתִקְוָה
425	בְּגֻשְׁמַחוֹן	737	בְּנִגְהָא	306	בְּתִרְעָה
89	בְּדִנְיָאֵל	159	בְּנִי		
694	בְּדָת	751	בְּנִיחוֹן	ג	
498	בְּדִתָּאָא	552	בְּנִיתָהּ	702	גְּבֵא
498	בְּדִתָּאָהּ	79	בְּנִם	784	גְּבִיָּהּ
348	בְּהָ	393	בְּסִרְבְּלִיחוֹן	158	גְּבֵר
354	בְּהָ	88	בְּעָא	390	גְּבֵרִי
458	בְּחִיכְלִי	88	בְּעָא	158	גְּבֵרִין
156	בְּחִתְּבַחְלָהּ	334	בְּעֻדָּנָא	158	גְּבֵרִיָּא
271	בְּזִרְעָה	88	בְּעִתָּהּ	319	גְּבֵרִיָּא
117	בְּחֻזָּא	701	בְּעִי	489	גְּדוּדִי
117	בְּחֻזִּי	701	בְּעֻזָּתָהּ	350	גְּוָא
824	בְּחֻזִּין	728	בְּעֻזָּתָהּ	167	גְּזֵרִין

603	גִּירָא	48	דָּתָא	379	חַן
135	גִּלָּא	320	דָּתִּבְרִיא	15	חַן
808	גִּלְגֻּלְוִתִּי	48	דָּתִּכּוֹן	650	חֲנֻחַת
160	גִּלְוִתָּא			155	חֲנֻעַל
119	גִּלִּי			592	חֲנֻפֶּק
183	גִּלִּי		ח	592	חֲנֻפֶּקוּ
768	גִּפִּיתָא	274, 410	חָא	401	חֲפִקוּ
755	גִּרְמִיחוֹן	274	חָא	653	חֲעָדִיו
425	גִּשְׁמָה	57	חֲאִיתִיָּה	634	חֲעַל
425	גִּשְׁמָה	628	חֲב	634	חֲעַלֹּה
		407	חֲדָבְרִי	155	חֲעַלְנִי
		407	חֲדָבְרִיא	369	חֲצָדָא
	ד	18	חֲדָמִין	445	חֲצִלַח
550	דָּא	756	חֲדָקוּ	311	חֲקִים
237	דָּאֲרִי	556	חֲדָרִי	771	חֲקִימַת
237	דָּאֲרִין	569	חֲדָרְתָּ	776	חֲקִימַת
272	דָּבָקוֹן	188	חֲוָא	311, 371	חֲקִימַת
185	דָּבָרַת	126	חֲוָא	311	חֲקִימַתָּ
200	דָּחַב	100	חֲוָדַע	830	חֲקָרְבוּתִי
200	דָּחַבָּא	149	חֲוָדַעְתָּנָא	695	חֲרָגְשׁוּ
313	דִּוְרָא	149	חֲוָדַעְתָּנִי	157	חֲשַׁבְחָא
198	דִּחִיל	188	חֲוָה	157	חֲשַׁבְחַת
786	דִּחִילָח	188	חֲוִיתָ	645	חֲשַׁפְלָתָּ
38, 373	דִּי	578	חֲוִסְפַּת	157, 227	חֲשַׁתְּכַח
582	דִּין	51	חֲזָמְתָּוִן	227	חֲשַׁתְּכַחַת
816	דִּינָא	23	חֲחֻנִּי	213	חֲתָגְזִרַת
192	דִּפֶּן	840	חֲחֻסְנוּ	427	חֲתָחֲרָדָּה
809	דִּלָּק	47	חֲיָא	93	חֲתִיב
416	דִּמָּה	458	חֲיָכַל	383	חֲתִמְלִי
773	דִּמִּיתָ	458	חֲיָכְלָא	577	חֲתִמְנַת
65, 78	דִּנְחָ	742	חֲיָכִיל	657	חֲתִרֻמְמָתָּה
89	דִּנְיָאֵל	750	חֲיָמִין	434	חֲתִרְחָצוּ
723	דַּע	635	חֲיָתִי		
217	דָּקוּ	596	חֲיָתִיו		
455	דָּר	368	חֲיָתִיו		
676	דָּרִיוֶשׁ	16	חֲלָא	214	וָאֲבָנָא
48	דָּת	218	חֲמוֹן	248	וָאֲחָרִי

629	וַאֲחֻזִית	88	וּבְעָא	675	וַחֲכָרְזוּ
71	וַאֲחֻרָן	483	וּבְעַנְפוֹהִי	673	וַחֲלָבְשׁוּ
316	וַאֲחֻשְׁדָּרְפָּנֶיָא	88	וּבְעֻו	618	וַחֲמָנוּכָא
357	וַאֲכָלוּ	728	וּבְעֻזְקַת	618	וַחֲמוֹנְכָא
189	וַאֲלוּ	731	וּבֵת	15	וַחֲזֵן
10	וַאֲמַר	20	וּבְתִיכּוֹן	749	וַחֲסֶק
4	וַאֲמַר	246	וּבְתַרְדָּ	311	וַחֲקֶם
10	וַאֲמַרִּין	125	וּגְבוּרָתָא	460	וַחֲרָהוּרִין
787	וַאֲמַתְנִי	158	וּגְבוּרִיא	298	וַחֲשִׁלְמָה
479	וַאֲנָפָה	167	וּגְזוּרִיא	243	וַחֲשִׁלְמָה
55	וַאֲנַדַּע	508	וּגְזוּרַת	157	וַחֲשִׁפְהוּ
37	וַאֲנָה	135	וּגְלָא	664	וַחֲשִׁלְמָה
58	וַאֲנָשׁ	135	וּגְלָה	667	וַחֲשִׁתְכַחַת
178	וַאֲנָתָה	768	וּגְפִין	193	וַחֲזִיחַ
700	וַאֲסָרָא	237	וּדְאָרִי	606	וַחֲזִיחִי
747	וַאֲף	200	וּדְחָבָא	868	וַחֲזִינִי
411	וַאֲרַפַּע	582	וּדִינָא	606	וַחֲזִינִי
260	וַאֲרַפְעָתָא	733	וּדְחָנוֹן	128	וַחֲמָנִיא
411	וַאֲרַפְעָה	641	וּדְחָלִין	102	וַחֲמִין
761	וַאֲרוּ	65	וּדְנָה	414	וַחֲבַל
581	וַאֲרַחֲתָה	89	וּדְנִיָּאל	528	וַחֲבִלְהִי
611	וַאֲרַפְכָּתָה	455	וּדָר	90	וַחֲבִרוֹהִי
544	וַאֲרַפָּה	676	וּדְרִינוֹשׁ	846	וַחֲזוּה
68	וַאֲשַׁף	203	וּדְרַעוֹתִי	117	וַחֲזוּי
597	וַאֲשִׁתּוֹ	48	וּדַת	475	וַחֲזוּתָהּ
423	וַאֲרוּ	85	וּדְתָא	538	וַחֲטִיף
351	וַאֲתוּנָא	407	וַחֲדָבְרִי	124	וַחֲכָמָה
497	וּבְאָסוּר	217	וַחֲדָקַת	5	וַחֲלָמָא
232	וּבְאָרְעָא	556	וַחֲדָרָא	366	וַחֲמָא
492	וּבְדָרוּ	569	וַחֲדָרַת	212	וַחֲסָפָא
738	וּבַחֲתֻבָּהֶלַח	126	וַחֲוָא	257	וַחֲשֵׁל
499	וּבְטָל	820	וַחֲוָבַד	727	וַחֲתָמָה
20	וּבֵיתָהּ	100	וַחֲוָדַע	95	וַחֲמָעִם
173	וּבִיּוֹמִי	220	וַחֲוָי	562	וַחֲפָרוּרִי
275	וּבִיּוֹמִיהוֹן	47	וַחֲוָיָא	844	וַחֲפָרִיָה
236	וּבְכָל־דֵּי	725	וַחֲיָתִית	33	וַחֲאָמַר
233	וּבְמַלְכוּת	596	וַחֲיָתִיו	459	וַחֲדָלְפָנִי

436	ויתבו	567	ולחי	301	ומגי
670	ויהיבת	108	ולחנניה	288	ומנחה
840	ויחסנו	595	ולחניה	137	ומסתרתא
850	ויכלה	595	ולחנניה	757	ומצל
859	ויסבר	555	ולקר	714	ומצלא
346	ויסגד	142	ולך	579	ומרומם
838	ויקבלו	591	ולמאניא	292	ומרי
836	ויצבא	421	ולעליא	145	ומשפח
283	ויציב	326	ולקבל	631	ומשרא
26	ויקר	546	ולקצת	716	ומתחנן
652	ויקרא	775	ולשטר	315	ומתכשין
652	ויקרה	333	ולשן	24	ומתנן
206	וירכתה	333	ולשניא	25	ויבצא
589	וישתון	699	ולתקפה	25	ויבציתך
865	וישתמעון	509	ויאמר	171	ויבכדנצר
860	ויתיהבון	788	וימדקח	139	ויהירא
355	ויכדי	569	וימחדר	621	וינהירו
708	ויביון	284	וימחמן	207	וינחש
572	ויכמצפיה	130	וימחקים	289	וינחחין
739	ויכמקרה	144	וימודא	770	וינטילת
148	ויכען	480	וימזון	845	וינפלו
204	ויכספא	216	וימחת	812	וינפק
395	ויכרבלתחון	527	וימטת	224	וינשא
209	ויכפרזלא	230	וימלאת	752	וינשחון
327	ויכרוזא	12	וימלה	744	ויסגר
69	ויכשדי	12	וימלין	342	ויסילניא
614	ויכתבא	1	וימלפא	342	ויסומפוניא
601	ויכתבן	233	וימלכו	817	ויספרין
16	ולא	233	וימלכותא	393	ויסרבליתחון
74	ולאלהא	12	וימלחא	573	ועבד
186	ולבבה	347	וימןדי	305	ועבד נגו
396	ולבושיחון	13	וימן	825	ועדן
702	ולגב	132	וימנדע	39	ועדנין
389	ולגברין	132	וימנדעא	241	ועוף
16	ולה	132	וימנדי	541	ועויתך
104	ולה	152	וימני	110	ועזריה
82	ולחובדה	211	וימנהין	563	ועינין

59	ועל	179	ורעיוני	ז
683	ועלא	179	ורעיונותי	זאעין
502	ועשבא	457	ורענן	זבנין
682	ועשרין	627	ושכלתני	זהיק
801	ועתיה	726	ושמת	זווחי
317	ופחותא	426	ושער	זכו
861	ופלג	789	ושאר	זמן
558	ופם	789	ושארא	זמנא
672	ופרס	598	ושבחוי	זמנין
663	ופרסין	387	ושבעה	זמרא
7	ופשרא	50, 692	ושחיתהא	זני
7	ופשרה	454	ושלטן	זעירא
7	ופשרה	454	ושלטנה	זעק
384	ויצלם	64	ושליט	
485	ויצריא	636	ושמעת	
325	ויקאמין	780	ושפין	ח
487	ויקדיש	734	ושנתה	חבל
829	ויקדמוהי	514	ושפל	חבלוני
608	ויקטרי	851	והאכל	חבולה
608	ויקטירין	853	והתקפה	חברוהי
534	וימים	852	והתדושפה	חברתה
80	ויקצף	404	והלת	חד
490	ויקצצו	404	והלתה	חדא
337	ויקרא	620	והלתתי	חדה
794	ויקרינו	449	והמהוהי	חדותי
63	ורב	449	והמהיאי	חור
814	ורבו	449	והמהין	חזה
526	ורבו	346	והסגדון	חזה
526	ורבותא	282	והספ	חזה
526	ורבותא	473	והקף	חזוי
576	ורברבנותי	453	והקיפא	חזין
576	ורברבני	235	והקפא	חזיתון
197	ורוה	525	והתקפת	חיא
225	ורומה	258	והרע	חיוא
647	ורחמין	704	והרשם	חיוה
429	וריוח	680	והרתיז	חיון
396	ורמיו			חיות

239	חיותא	529	טרדין	856	יחשפל
3	חיו	529	טריד	61	יכל
182	חייא			173	ימא
329	חיל			173	ימין
83	חפימי			72	יחופה
83	חפימין	560	יכל	615	יחופני
124	חכמתא	33	יאמר	507	יחלפון
501	חלקה	858	יבלא	532	יטעמון
5	חלם	519	יבחלק	61	יפל
5	חלמא	461	יבחלק	380	יכל
5	חלמי	411	יבחלפה	168	יכליו
5	חלמין	461	יבחלפני	293	יכלת
5	חלמף	88	יבעא	617	ילבש
366	חמא	88	יבעון	763	ימא
588	חמרא	60	יפשתא	575	ימחא
668	חפיר	215	יד	474	ימטא
234	חסנא	215	ידא	799	ימלל
234	חסני	215	ידי	511	ינדעון
212	חסף	382	ידיע	103	ינתן
212	חסף	215	ידף	438	יסגדון
212	חספא	36	ידע	831	יעדה
609	חרוזה	17	ידע	345	יפל
67	חרטם	36	ידעין	437	יפלחון
67	חרטפא	469	ידעת	512	יצפא
67	חרטמין	656	ידעת	500	יצטבע
376	חשחין	484	ידרון	35	יצוב
571	חשיבין	131	יחב	409	יציבא
		131	יחב	353	יחדתא
		146	יחבת	815	יחומון
		131	יחבין	353	יחידתא
748	טאב	863	יחיבת	277	יחם
201	טב	115	יחובדון	70	יחירח
97	טבחא	161	יחוד	613	יחרה
732	טות	162	יחודע	613	יחרון
265	טינא	633	יחתוח	593	יחושלם
95	טעם	129	יחעדון	547	ירחין
685	טעמא	277	יחמים	447	ישגא

375	ישיזבבן	165	כתלין	ל
375	ישיזבבון	758	כורש	לא
523	ישיבן	219	כחדה	לאחרון
813	ישימשונה	124	כחכמה	לאחשדרפניא
766	ישינא	124	כחכמת	לאלה
504	ישינון	42	כל	לאלהי
450, 537	ישיפר	42	כל-	לאחריו
442	ישיתניה	42	כלא	לאחריו
54	ישיתנו	570	כלה	לאחריו
869	ישיתנון	42	כלהון	לארעית
54	ישיתנא	43	כל-קבל די	לאשפיא
802	ייתב	451	כמה	לאמתין
360	ייתחון	153	כז	לאמתנא
360	ייתחון	783	כזמר	לבבה
565	ייתוב	561	כנשרין	לבבך
480	ייתזין	204	כסף	לבושה
505	ייתיהיב	204	כסףא	לבושיחון
194	ייתיר	221	כעור	לכית
400	ייתירח	148	כעז	לכיתתה
513	ייתנפה	805	כעמר	לכלאשאר
441	ייתעבד	209	כפרזלא	לכר
622	ייתקרי	391	כפתו	לגב
349	ייתרמא	485	כפפרין	לגפא
22	ייתשמון	651	כרסא	לגבריא
		651	כרסיה	לגזא
		651	כרסון	לדא
		11	כשדאין	לדב
58	כאנש	11	כשדיא	לדניאל
703	כאריה	11	כשדיא	לה
827	כבר	466	כשם	לה
49, 444	כדבה	518	כשעה	להתברוהי
355	כדי	601	כתב	להובדה
65	כדנה	614	כתבה	להוא
706	כדת	531	כתורין	להודעה
866	כה	604	כתל	להודעותני
165	כהל	803	כתלג	להוה

121	לְהוֹיֹן	52	לְמֵאמֶר	375	לְשִׁיבֹתָהָ
228	לְהוֹן	591	לְמֵאנִי	545	לְשִׁלּוֹתָהָ
121	לְהוֹן	88, 112	לְמִבְעֵא	113	לְשִׁמְיָא
649	לְהוֹדָח	294	לְמִגְלָא	419	לְתַרְע
62	לְחֻחוּיָהּ	671	לְמִדִּי		
730	לְחִיכָלָהּ	386	לְמִזְא		
367	לְחִיטִיָּה	386	לְמוֹיָהּ	מ	
30, 73	לְחִין	315	לְמִכְנֵשׁ	681	מָאָה
749	לְחִנְסָקָהּ	1	לְמִלָּהּ	591	מָאנִי
462	לְחִנְעָלָהּ	1	לְמִלְפָּא	120	מְבַרָּךְ
443	לְחִפָּלָהּ	613	לְמִקְרָא	762	מְגִיתָן
443	לְחִפְלוּתָהּ	392	לְמִרְמָא	671	מְדִי
689	לְחִקְמוּתָהּ	496	לְמִשְׁבֵּק	677	מְדִיָּא
157	לְחִשְׁכָּהּ	631	לְמִשְׁרָא	299	מְדִינָתָהּ
705	לְחִשְׁנִיָּהּ	323	לְמִתָּא	299	מְדִינָתָא
584	לְחִשְׁפָּלָהּ	171	לְנִפְכִּדְבָּצָר	217	מְדָקָהּ
862	לְחִשְׁמָדָהּ	290	לְנִסְכָּהּ	75	מְדָרְהוֹן
378	לְחִתְבוּתָהּ	476	לְסוּף	530	מְדָרָךְ
91	לְחִתְקָטָלָהּ	34	לְעִבְדוּתִי	98	מָה
785	לְחִיּוּתָא	2	לְעִלְמִין	256	מְהִדָּהּ
63	לְחִפְיָמִי	6	לְעִבְדָּךְ	144	מְהוּדָא
83	לְחִפְיָמִין	280	לְעָם	284	מְהִימִין
586	לְחָם	522	לְעָרִיךְ	413	מְהִלָּהּ
324	לְחִנְפָּתָהּ	857	לְצִד	413	מְהִלְכִין
229	לְטוֹר	190	לְצִלָם	99	מְהַחֲצִפָּהּ
133	לְיַדְעִי	190	לְצִלְמָא	129	מְהַעֲדָהּ
147	לִי	326	לְמָבֵל	127	מְהַשְׁנָא
118	לִילִיָּא	326	לְמָבֵל	144	מְוִדָּא
763	לִימָא	196	לְמָבֵלָהּ	643	מְחָא
842	לִיִּשְׁבָּא	91	לְמָטָלָהּ	99	מְחַצְפָּא
822	לִיקְדָתָהּ	697	לְמִימָהּ	216	מְחַת
142	לָךְ	546	לְמִצָּת	474	מְטָא
330	לְכוֹן	576	לְרִבְרִבְנוּתִי	474	מְטָה
42	לְכָל	521	לְשִׁנְאִיָּהּ	753	מְטוֹ
42	לְכָלָא	303	לְשִׁדְרָךְ	229	מְטוֹרָא
391	לְכַפְתָּהּ	375	לְשִׁיבֹתָהּ	527	מְטָת
11	לְכַשְׁדִּיָּא	375	לְשִׁיבֹתָהּ	109	מִישָׁאֵל

304	מִישֶׁה	628	מִפְשֶׁר	735	נִדַּת
405	מִכְפָּתִין	533	מִצְפָּעִין	23	נִהְיָה
433	מִלֵּאכָה	691	מִצָּד	626	נִחִירוֹ
12	מִלִּי	292	מִרָא	810	נִחַר
12	מִלֵּא	520	מִרְאִי	157	נִחְשָׁכָה
12	מִלִּין	769	מִרְטוֹ	21	נִוְלִי
1	מִלָּה	644	מִרִּים	352	נִוֵּר
1	מִלְפָּא	258	מִרְעַע	352	נִוְרָא
233	מִלְכוֹ	145	מִשְׁפַּח	686	נִזָּק
233	מִלְכוּת	375	מִשְׁיִיב	8	נִחְוָא
233	מִלְכוּתָא	176	מִשְׁכָּבָה	207	נִחַשׁ
233	מִלְכוּתִי	792	מִשְׁנִיא	207	נִחַשָּׂא
233	מִלְכוּתָהּ	645	מִשְׁפֵּל	488	נִחַת
233	מִלְכוּתָא	338	מִשְׁרוּקִיתָא	564	נִמְלִית
536	מִלְכִי	622	מִשְׁתַּבְּשִׁין	869	נִמְרִית
1	מִלְכִּיא	722	מִשְׁתַּדֵּר	346	נִסְגָּד
1	מִלְכִּין	610	מִשְׁתַּרִּין	285	נִפֵּל
623	מִלְכָּתָא	624	מִשְׁתַּיָּא	845	נִפְלוֹ
743	מִלָּל	795	מִשְׁתַּפֵּל	345	נִפְלִין
12	מִלְתָּא	621	מִתְּבַחַל	86	נִפְק
12	מִלְתָּה	315	מִתְּכַנְּשִׁין	600	נִפְקִי
799	מִמְלָל	24	מִתְּנֵן	422	נִפְקִין
799	מִמְלִילָא	24	מִתְּנִתָּהּ	86	נִפְקֹת
13	מִן	687	מִתְּנַצַּח	263	נִצְבָּתָא
398	מִן־דִּי	269	מִתְּעַרַב	806	נִקָּא
661	מִנָּא	269	מִתְּעַרְבִין	612	נִקְשֹׁן
152	מִנְה	87	מִתְּקַטְּלִין	658	נִשְׁמָתָהּ
211	מִנְהוֹן			561	נִשֶּׁר
211	מִנְהוֹן				
13	מִפִּי				
152	מִנִּי	33, 231	נִאמַר		
152	מִפִּיתָ	171	נִבוּכַדְנֶצַּר	339	סִבְכָּא
151, 250	מִנְּה	602	נִבְרַשְׁתָּא	287	סִגְד
580	מִעְבְּדוּהִי	711	נִגְד	346	סִגְדִין
205	מִעוּהִי	811	נִגְד	300	סִגְנִין
720	מִעֲלִי	305	נִגֹּ	342	סוּמְפִנְיָא
264	מִעַרַב	833	נִדְנָה	476	סוּפָא

נ

ס

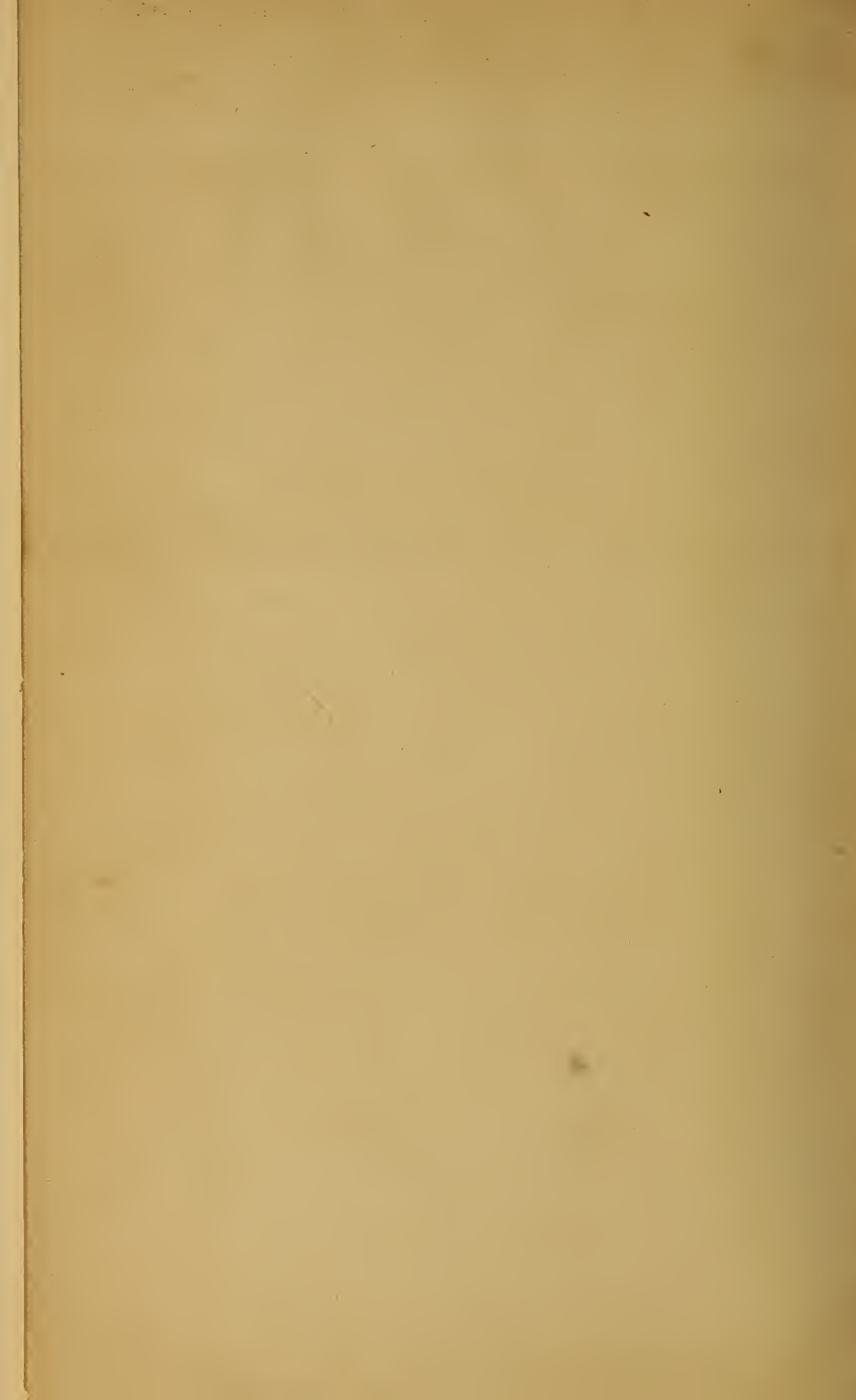
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180	סלקון	101	עללין	605	פסא
180	סלקת	463	עללין	341	פסנטרין
282	ספת	625	עללת	209	פרזל
684	סרכין	2	עלם	209	פרזלא
		123	עלמא	669	פריסת
		2	עלמין	663	פרס
	ע	777	עלעין	759	פרסא
19	עבד	280	עם	540	פרק
573	עבד	76	עם	7	פשר
305	עבדנגו	140	עמה	7	פשרא
848	עבדה	136	עמיקתא	516	פשרא
374	עבדת	331	עממא	7	פשרה
420	עבדוהי	9	ענה	377	פתגם
573	עבדת	31	ענו	310	פתיה
302	עבדת	9	ענין	709	פתיהו
302	עבדתא	543	ענין	709	פתיהו
39	עד	826	ענני		
39	עדן	483	ענפוהי		
39	עדנא	477	עפיה	ז	
39	עדנא	740	עציב	512	זבא
39, 506	עדנין	494	עקר	729	זבו
430	עדת	655	ערדא	841	זבית
241	עוף	502	עשפא	619	זוארה
94	עטא	688	עשית	619	זוארד
563	עיני	682	עשר	190	זלם
563	עינין	372	עתידין	190	זלמא
486	עיר	801	עתיק	485	זאפרי
486	עירין				
59	על				
101	על	פ		ק	
690	עלה	422	פוקו	195	קאם
59	עלי	261	פחר	835	קאמא
421	עליא	394	פטשיהון	43	קבל
515	עליה	364	פלח	678	קבל
839	עליונין	364	פלחין	467	קדישין
59	עליף	262	פליגה	29	קדם

29	קדמי	175	ראש	704	רשמת
29	קדמי	175	ראשהון		
767	קדמיה	175	ראשון		
793	קדמיה	63	רב	ש	
464	קדמיהון	764	רבא	27	שגיא
767	קדמיהא	472	רבא	297	שגיאן
767	קדמיהא	814	רבון	359	שום
715	קדמת	526	רבוהא	439	שום
781	קומי	253, 415	רביעא	359	שמו
674	קטיל	843	רביעיתא	359	שמת
819	קטילת	524	רבית	426	שערה
402	קטל	295	רפי		
642	קטל	452	רבבין	ש	
608	קטרין	296	רבבון		
223	קוט	576	רבבנותי	66	שאל
698	קום	818	רבבנתא	510	שאלתא
534	קומא	524	רבת	116	שאר
339	קיתרס	551	רבתא	568	שפחת
336	קל	210	רגלותי	145	שפחת
266	קצת	210	רגליא	403	שביבא
328	קרא	210	רגלון	807	שביבין
849	קרב	225	רוח	387	שבעה
356, 418	קרב	225	רוחא	496	שבקו
356	קרבו	225	רוחי	594	שגלתה
834	קרבת	307	רומה	303	שדרך
337	קרן	114	רז	654	שני
337	קרנא	114	רזא	375	שזיב
794	קרניא	114	רזא	456	שלה
358	קרצוהי	114	רזון	440	שלה
358	קרציותון	646	רם	440	שלו
291	קשוט	800	רמיו	314	שלח
47	קשט	408	רמנא	454	שלט
		867	רעיוני	252	שלמו
		179	רעיוניך	322	שלמני
		791	רפסה	454	שלמן
175	ראש	660	רשים	454	שלמנה
245	ראשה	660	רשם	454	שלמנהון

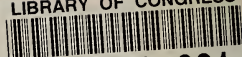
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64	שְׁלִיטָא	589	שֵׁתָה	717	תְּלָתִין
535	שְׁלִיטִין	309	שֵׁתִין	493	תְּנֹד
446	שְׁלֻמְכוֹן	589	שֵׁתִין	511	תְּנֹדַע
122	שֵׁם			772	תְּנִינָה
122	שֵׁמָה			32	תְּנִינֹת
113	שְׁמִיָּא	ת		346	תְּסֻגְדֹן
335	שְׁמַע			707	תְּעֻדָה
335	שְׁמַעִין	267	תְּבִירָה	345	תְּפִלוֹן
636	שְׁמַעַת	523	תְּדוּר	321	תְּפִלָּא
721	שְׁמַשָּׁא	256	תְּדִיק	28	תְּקַבְּלוֹן
428	שְׁנוֹ	154	תְּהוֹבֵד	130, 247	תְּקוּם
607	שְׁנוּהִי	17	תְּהוֹדְעוּפְנִי	665	תְּקִילָתָא
780	שְׁפִיָּה	17	תְּהוֹדְעֻפְנִי	277	תְּקִים
766	שְׁנִיָּה	254	תְּהוּא	453	תְּקִיפָא
435	שְׁפִי	23	תְּהִחֹן	255	תְּקִיפָה
766	שְׁנִין	56	תְּהִחוּפְנִי	453	תְּקִיפִין
607	שְׁנִין	406	תְּהָה	648	תְּקַפַּת
679	שְׁפִין	637	תְּרוּכַל	662	תְּקַל
348	שְׁעָתָא	481	תְּחוֹת	548	תְּרִיעָשֶׁר
348	שְׁעָתָא	481	תְּחוֹתְהִי	335	תְּשַׁמְעוֹן
478	שְׁפִיר	482	תְּמַלֵּל	766	תְּשִׁנָּא
450	שְׁפִר	617	תְּלַבֵּשׁ	281	תְּשַׁתְּבֵק
208	שְׁקוּהִי	251	תְּלִירָאָה	278	תְּתַחְבֵּל
141	שְׂרָא	404	תְּלַת	19	תְּתַעֲבֹדוֹן
412	שְׂרִין	620	תְּלָתָא	349	תְּתַרְמוֹן

THE END.





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